

# Zion's Herald.

Volume LXXV.

Boston, Wednesday, January 13, 1897.

Number 2.

## Zion's Herald.

CHARLES PARKHURST, Editor.  
ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$2.50 per year, including postage.  
36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

Some idea of the practical value of the Fish Commission will be obtained from certain items in the annual report of Commissioner J. J. Brice. Ninety-three million shad fry were planted last year in streams emptying into the Atlantic Ocean and the Gulf of Mexico. The output of lobster fry was 97,000,000. Millions of mackerel were also hatched and liberated, and 17,000,000 tautog fry. The total take of salmon eggs on the Pacific was 37,000,000. An attempt will be made to introduce this special breed of salmon into Eastern waters by transferring 5,000,000 eggs from the California stations to stations in New York, Vermont and Maine, and liberating the fry in the Penobscot, Kennebec, Merrimack, Hudson, Delaware and Susquehanna rivers.

A lost classic has lately been recovered in Egypt and sent to the British Museum—the works of Bacchylides, one of the earlier lyric poets, of the fifth century before Christ. He was contemporary with Pindar and Alcæus, but has been known only by references in ancient writers and a few quotations—the longest being “a graceful fragment of twelve lines in praise of peace.” The date of the discovered manuscript is probably the first century before Christ. It consists of parts, at least, of some fifteen or twenty poems, varying in length from 14 to about 200 lines. The writing is in good condition, but the papyrus has suffered severely at the hands of its native discoverers. It will take some time to arrange and edit the fragments, but enough is known to make sure of a substantial addition to the treasures of Greek literature.

The proprietor of the Liberal newspaper of Quebec—*L'Electeur*—which was boycotted by the Roman Catholic bishops, promptly suspended its publication, not wishing to bring the French-Canadian Liberals into conflict with their church. A new journal appeared in its place the next day, however—*Le Soleil*—under the same management, and practically the old newspaper under a new name. Its attitude on the Manitoba school question is strongly endorsed by an independent Montreal paper—*La Patrie*—which may also be banned for its outspokenness. It is reported that a sudden halt was called upon the aggressive movement of the bishops last week by a telegram from the Vatican bidding them suspend further action pending investigation. This telegram, it is said, was sent at the request of Premier Laurier, himself a Roman Catholic, but the leader of the Liberal party, which is now in power.

Two French scientists—Louis Godard and Edouard Surcouf—are planning a balloon trip to the North Pole in 1898. Their airship, which is to be named “La France,” will have a capacity for a sixty-day voyage. The principal cause of André's failure last year—the loss of gas that took from his balloon each day sixty to sixty-five kilograms of ascending force—will be carefully guarded against in this new expedition by the use of a varnish which will make the silk envelope almost impermeable. The crew will consist of seven persons, including the two leaders. The cost entire—materials, generators, chemicals for making pure hydrogen, provisions for four months, instruments, tools, firearms, boats, sleds, etc.—is estimated at 250,000 francs. The *Figaro* offers the inspiring suggestion—“What a magnificent

attraction for the Exposition of 1900 would that air-ship be, with the simple announcement, “Returned from the North Pole!”

The correspondence in the case of Julio Sanguilly has been called for by the Senate. Sanguilly is a naturalized American citizen residing in Cuba. He has taken no active part in the rebellion, but is, of course, suspected of sympathy, and was found guilty before a civil court, Dec. 28, of conspiracy against the Spanish Government, and sentenced to imprisonment for life. The case against him rested on certain incriminating letters purporting to have been written by him. He denied that he wrote them. The experts who examined them could only say that “they seem to be in Sanguilly's handwriting.” It is said that the magistrates themselves regarded the prisoner as innocent, but were compelled to yield to external pressure and sentence him, lest they themselves should be treated as “suspects.” The case has been appealed to Madrid.

The prairie States west of the Mississippi are subject to drought, even when the annual precipitation is normal. To meet this unfavorable condition, what is known as “the dust blanket system,” the discovery of a Dakota farmer named Campbell, is to be given an extensive trial. This method consists in a complete rearrangement of the top soil to the depth of seven or eight inches, with the object of preserving in the lower soil whatever moisture is precipitated. This eight-inch layer is turned as nearly bottom upward as is practicable. Then the lower four inches of the furrow slice are packed as firmly as possible, to keep out the air which dries up the moisture. The next step is to keep the upper two inches of the soil constantly dry—a non-evaporating “dust blanket,” as it is called. Farmers who tried this method last year raised two to three bushels where they had formerly raised but one.

A bill has been introduced into Congress which provides for a civil service retiring fund for Government employees who are disabled by age or disease. This fund is to be established by withholding, monthly, 2 per cent. of the salary of each employee and depositing the same in the Treasury. The fund shall become available on and after July 1, 1901. The bill specifies the ages and conditions of retirement: Mental or physical disability after twenty years in the civil service will entitle an employee to be retired on 75 per cent. of the highest pay received by him during his employment. Any one who serves for thirty years and shall reach the age of 60, may be retired on three-quarters pay by making proper application. Compulsory retirement for persons over 70 years old who shall have served for thirty-five years, is also a feature of the bill, the pay to be 75 per cent. of the highest received by these veterans of the service.

What is known as “the Land bill,” which passed the National House last week by a vote of 144 to 104, is a postal reform measure which, by ruling out “sample copies” as second-class mail matter, will correct a serious abuse, in case the Senate confirms the action of the House. Under present conditions anything almost that is printed in serial shape, novels or advertisements, must be carried as periodicals by the Post Office department all over the country at the cost, to the advertiser, of one cent a pound. So-called newspaper publishers carry on a book-publishing business at a cost to the Government for carriage of many millions of dollars annually. The editions of these “sample copies” number sometimes 25,000,000. Business concerns flood the country with “fake” newspapers which are really nothing but advertising sheets. It is time to call a halt to this increasing volume of irregular and costly business—to divert it to the class where it belongs, for which the Government receives one cent for each two ounces or fraction thereof.

More than one-third of the merchant marine of the world, counting the number of vessels, flies the British flag, or 11,880 vessels out of a total of 29,880. As respects tonnage these 11,880 vessels represent more than one-half of the aggregate. The United States falls far in the rear with her 3,215 vessels, but she, nevertheless, holds the second place. Next to us in order come Norway, Germany and France. Classifying these vessels, the United States leads all the nations in the number of wooden and composite steamers (222), but is surpassed by France, Germany, Norway, Sweden and Spain in the number of iron steamships; of steel steamships we have 209, but are outnumbered by both Germany and Norway in this class. In sailing vessels of wooden or composite materials, this country is surpassed by no other, our number being 2,511. Congress has a fine opportunity to foster our commercial marine, and restore it to its appropriate rank in the carrying trade of the world.

## Arbitration Treaty Signed.

A profound and universal sense of rejoicing will be felt by all English-speaking peoples over the announcement that the arbitration treaty between Great Britain and the United States was signed at Washington on Monday by Sir Julian Pauncefote and Secretary Olney. The new treaty provides that for a term of five years all disputes between the two governments, excepting those involving national honor or sovereignty, must be submitted to a High Court of Arbitration consisting of three Justices of the Supreme Court of the United States, to be selected by the President, and of three members of the High Court of Appeals of Great Britain, to be selected by the Prime Minister, with King Oscar of Sweden as the final arbiter in case of a tie vote by the tribunal.

## A Prehistoric Empire.

In the current number of *Red and Blue*, the magazine of the University of Pennsylvania, Prof. H. V. Hilprecht, who has been conducting explorations in Asia Minor and Babylonia, writes interestingly of records which he discovered of a great empire in Babylonia antedating Sargon's time, and of a great Semitic conqueror whose tablets declare that he had extended his dominion from the Mediterranean to the Persian Gulf over Erech and Ur of the Chaldees. At Nippur, some 150 miles below Bagdad, were found the ruins of the city of this prehistoric people. These lie thirty feet beneath a great platform of burned bricks which bears the stamp of Sargon and his son Naram-Sin—3800 B. C.—upon them. This people lived “centuries before the conventional date of the creation.” They had “acquired a knowledge of picture-writing, the straight lines of which were afterwards developed into the cuneiform characters by their Semitic conquerors. They knew the principle of the arch, but did not apply it except to drains in the great platforms. They had long passed from the nomadic state and knew how to construct systems of irrigation for agriculture.” Prof. Hilprecht gathers much of his information from the excellent work done by Mr. Hayne at Nippur, and by studies of the rich collections in the Imperial Museums at Constantinople.

## The Pacific Railroads Refunding Bill.

It was amply discussed in the House last week. The bonds have matured. The Central Pacific road owes the Government nearly \$68,000,000 and the Union Pacific Company over \$53,000,000. The roads cannot meet the payment of these bonds. The question submitted to Congress is, Shall the Government foreclose the mortgages and take possession of the roads? or shall the debt be refunded at such a rate of interest as the roads would be able to pay, provision being made for the payment of the principal at some future time? To foreclose would require of the Government the expenditure of over \$60,000,000 to take up the underlying first mortgages, and it

would then own roads without either terminals or branches; it could not operate these roads under these conditions without hazard of great pecuniary loss. On the other hand, to extend the time for paying the debt would cost the Government no immediate outlay and no final loss. The committee fixed the interest at 3 per cent. It is estimated that each road can earn a net revenue of \$4,000,000 a year. The companies can comply with the requirements of the bill. The Central Pacific would have to pay \$3,825,000 a year fixed charges; the Union Pacific, \$3,628,000 a year. At this time of writing the House has not reached a vote on the proposition to refund the debt. There is much opposition to it. In the Senate Mr. Morgan has offered a bill providing that the Government take possession of the roads.

## Senator Hale's Views on Cuba.

In an interview last week with a reporter of the *New York Times* Mr. Hale insisted that the American people have been greatly misled as to the true status of Cuba under Spanish rule—that they have listened to only one side, and that presented by persons who have everything to gain and nothing to lose by misrepresentation. He maintained that commercially Cuba almost leads the world in the volume of her export trade—amounting per capita to \$63.10, a larger percentage than the export trade of any of the South American republics. He declared that in increase of population she has been surpassed only by Argentina, Uruguay and Puerto Rico; that in point of wealth per capita she is ahead of Virginia, North Carolina, South Carolina, Georgia, Tennessee, Alabama, Mississippi, Louisiana or Arkansas; that, as regards taxation, her rate per head is not much above that in this country, it costing us (State and Federal) about \$13 per capita, whereas the rate in Cuba is \$15.30. From these figures Mr. Hale argued that Spanish rule has benefited the island, and that Cuba has made greater progress under the civil laws of Spain and under the protection afforded to life and property than have many of the South American republics which severed their connection with the Spanish monarchy two generations ago. Mr. Hale will find but few who will accept his conclusions, and of that “few” probably not one who has had any extended personal knowledge of Cuba's history during the present generation.

## General Francis A. Walker.

His sudden and lamented death on the 6th inst. in this city, removed one who was in the very prime of his intellectual activity and usefulness, and who had achieved distinction along many lines—as soldier, statistician, economist and educator. He was a son of Professor Amasa Walker, of Oberlin and Amherst, one of America's most distinguished scholars in political economy. A graduate of Amherst, young Walker first studied law, but abandoned the office to enter the army during the war. His promotion was rapid—from sergeant major through successive grades up to Brigadier General. He was wounded at Chancellorsville, and was confined at one time in Libby Prison. After the war he taught the classical languages in Williamstown Seminary, spent a year in editorial work on the *Springfield Republican*, was appointed in 1869 chief of the Bureau of Statistics at Washington, became superintendent of the Ninth Census, served as Indian commissioner, spent eight years at Yale as professor of political economy and history, was chief of the Bureau of Awards at the Philadelphia Centennial Exposition, accepted the superintendency of the Tenth Census, resigning in 1881 to become president of the Massachusetts Institute of Technology, which office he held at the time of his death. He wrote voluminously on economic subjects—wages, money, rent. He was an earnest bimetalist, but not an inflationist—he utterly disapproved the free coinage of silver. In addition to his many literary and executive duties he held many offices—he was United States commissioner to the Paris Monetary Conference in 1879; was president of the American Statistical Association in 1872, and of the American Economic Association in 1896. He was but 56 years old when his career was so suddenly closed.



## Our Contributors.

### THE JUDGE.

Harriet Warner Requa.

Shall not the Judge do right,  
Who reigns in unspeakable power, inapproach-  
able light;  
Dropping worlds He has fashioned and kindled  
one by one into space,  
And noting if ever a worthless, wee sparrow  
falls down in its place?

Does not the Judge understand,  
Who holds all the tangles and twistings of life  
in His hand?  
Shaping all into beauty and order, for through  
all the maze He can see  
The only sure way to the highest, and the rest  
where the perfect be.  
Oshkosh, Wis.

### DOES THE SERMON ON THE MOUNT CONTAIN THE WHOLE GOSPEL OF JESUS?

Rev. Geo. M. Steele, D. D.

THERE has never been a time when so many men of the most diverse religious views have been agreed to attribute supreme excellence to the character of Jesus and supreme authority to His words. The main facts of His life and conduct, aside from those involving the supernatural; that this life was the ideal life; that His utterances were essential and obvious truth, are hardly questioned by any intelligent and candid person. The ethical philosophers, the rationalists, the agnostics, the secularists, the pantheists and other similar groups of dissentients from evangelical conservatism, while rejecting much that is held to be true by the latter, yet profess to accept substantially the life and words of Jesus. Some of the labor organizations that list at the mention of the churches and scoff at Christianity, receive the name of Jesus with cheers.

But it is to be noted that the classes referred to subject the words of Jesus and the incidents of His life to a very careful sifting. A large part of the record is discarded and other portions received with qualification. Generally the Sermon on the Mount is accepted and approved—accepted and approved perhaps for the simple reason that it does not contain many things that are found elsewhere in the evangelical narratives, and which are distasteful to the naturalistic and secularistic mind. It is certainly a great gain that these parties acknowledge a body of principles and a code of conduct of such supreme excellence—that they recognize in Jesus the actualization of the character implied; for this logically leads to the admission of other claims and grander truths that are among the essentials of Christianity.

That these essentials are repudiated by the classes referred to, would be of comparatively little consequence; but this minimizing of the substance of the Gospel is by a subtle process communicating itself to considerable numbers of moderately interested and not deeply thoughtful but intentionally loyal Christians. A body of ethical truth is set forth in comprehensive and compact form; it seems to cover in a general way the whole field of human life; it consists not merely of formal rules of external action, but reaches back into the springs of conduct and pertains to character. It may be said with some sort of real truth, if one lives in accordance with these utterances of the Master, what more can be demanded? But it is not clearly seen that no man ever has lived up to this marvelous moral program except by the application of principles found elsewhere in the sayings of Jesus.

It is a question sometimes raised whether the Sermon on the Mount is a series of utterances delivered at one time, as a statement in Matthew indicates, or a collection of sayings at different times and in different places and gathered up and put in this form by the evangelist. The preponderance of evidence, on the whole, seems to be in favor of the former. It is not of superior importance. There are some twenty-four topics treated, all of vast import. They are set forth with brevity and simplicity and at the same time with remarkable effectiveness. They are for the most part isolated paragraphs having no logical dependence one upon another and consequently are not in the manner of what is properly called a discourse. The arrangement, so far as appears, might have been entirely different without impairing the value of the whole. These utterances are like the gates of the New Jerusalem:

"The twelve gates were twelve pearls; every several gate was of one pearl." But after all that can be said of the lofty character of this collection of wonderful thoughts—and I am sensible that I have only inadequately characterized them—we are compelled to the conclusion that they are

#### Only a Part of the Gospel of Jesus,

and not the most important part. If this is to be regarded as one continuous address, it is the longest of those contained in the evangelical narratives. Only one other nearly approaches it in this respect, and that is the discourse, more conversational than formal, after the last supper. Yet this is cast in a more logical form in that one topic follows another in regular order, though perhaps without any logical intention. Here we have more profound and more spiritual truths, having to do with the larger interests of the kingdom of God. These utterances, too, are almost wholly different from those in the Sermon. It is occupied almost exclusively with the personal relation of Jesus to His followers. But it is not here alone—it is almost everywhere in the gospels—that we find truths additional to those in the Sermon on the Mount. Let us briefly indicate some of these.

1. In the Gospel of Jesus repentance is a foremost requirement and a prime condition of entrance into the kingdom of God. Men must purposely and resolutely change their manner of life and course of conduct. Jesus began His ministry, as John had done before Him, with this demand upon all who heard Him. It was present explicitly or by implication in all His preaching. It was the first answer to the inquiry of the convicted souls on the day of Pentecost and continued to be in all the ministry of the apostles. But of this we find nothing in the Sermon on the Mount. I do not say this as detracting in any way from the value of that teaching. For the object had in view in that deliverance there was no need that repentance should be one of the topics discussed. Yet, for all that, it is one of the indispensable and essential elements of the Gospel of Jesus.

2. Still more notable is the absence of any allusion to the subject of the new birth. No one will deny that this was one of the great principles announced and specially emphasized by Jesus. A new life was to be lived—a life that implied a radical revolution in individual character; a change wrought not by human effort but by Divine agency. When Nicodemus came to Him to seek instruction, He does not stop to parley with him on nice questions of the Jewish law and the traditions, but He almost abruptly announces this great fundamental condition of citizenship in the kingdom of God: "Except a man be born again, he cannot see the kingdom of God," and He does it under the most solemn asseverations and repeats it twice with slight variation within a brief space of time. We find the parallel announcement in Matthew, and with the same form of asseveration: "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It would be in order to cite those numerous passages which speak of the giving of life to those who believe, of Christ as giving life to men, of the quickening which takes place under the condition of repentance and faith—that is, the making alive that which was dead. There are many other similar utterances which tend to the same point. Obviously there is nothing of this in the Sermon on the Mount. There is no contradiction involved. Indeed, all the teachings admirably harmonize. But they are distinctly different teachings—the one is additional to the other. The Sermon is a complete setting forth of the principles of conduct characterizing the subjects of the kingdom of God; but there is nothing in it showing how we shall gain entrance to the kingdom or how we are to become able to live the life implied. The Sermon itself teaches plainly enough that this life is not achieved by the external observance of formal rules. There must be character back of conduct. "Men do not gather grapes of thorns nor figs of thistles." Evidently, too, a thorn-bush cannot become a grape-vine by bearing grapes; it must first become a grape-vine to do that. No more can a thistle-stalk become a fig-tree by an analogous process. A soul cannot become pure by the culture of obedience to ethical rules. It is the children of the kingdom who live the life portrayed in the Sermon. But except a man be born from above he cannot see the kingdom of God.

3. Naturally suggested by the foregoing

is the teaching of Jesus concerning the Holy Spirit. The Spirit is expressly stated to be the agent in the new birth. It is He alone who changes the heart of man. "Born of the Spirit" is the phraseology. The statements concerning the office and manifestations of the Spirit are very numerous. He is impressively announced as coming to supplement Christ's work and to be His representative in the world. "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go away, I will send Him unto you. And He when He is come will convince the world in respect of sin, and of righteousness and of judgment." "He shall guide you into all truth." "He shall take of Mine and shall declare it unto you." Jesus promised this ministry of the Spirit unto the apostles and to those who should come after them in all ages of the church. They were to wait for this manifestation before they began their ministry. We know how marvelously this came about on the day of Pentecost and what a mighty transformation was wrought in those before timid disciples. It is the Holy Spirit in the church that is the indispensable personal agent and power by which the work of God is wrought in human souls. Yet of this in the Sermon on the Mount there is no intimation.

4. The personal relation of Jesus to men's delivery from sin and their reconstruction in righteousness is the most prominent theme in the Gospel. "Believe in Me," is the most frequent exhortation to His disciples. The great sin that He charged on those who rejected Him was that they believed not on Him. See that overwhelmingly grand utterance of our Lord that stands out like the Mountain of Light among ordinary diamonds: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "This is the work of God, that ye believe on Him whom He hath sent." But to quote all the passages bearing on this point would be to copy a large portion of the sayings of Jesus. In the Sermon no mention is made of this great truth. Indeed, faith as a condition of salvation is not spoken of. In a singularly beautiful passage men are instructed to trust God for the supply of their temporal wants; but this is not the faith that cures the soul of its moral and spiritual sickness.

5. So closely connected with this as properly to form a part of it are Christ's declarations concerning His mediatorship. Yet the latter has some features which give it a certain distinctness. He constantly represents Himself as the only medium of communication between lost men and the infinitely merciful but also the infinitely righteous Father. "No man," He says, "cometh unto the Father but by Me." "I am the way and the truth and the life." "I am the door." Job in his desperation longed for a dayman. It was the instinctive craving of other souls. Jesus is sent of the Father and fully commissioned with plenary power to do what is necessary to reconcile men to God. So are to be applied all those very numerous passages to pray in His name and to ask what we want for His sake.

6. This office again connects itself with another. Jesus announces Himself as redeeming men from the power of sin by the offering of Himself. He declares that He "came to give His life a ransom for many." "I lay down My life for the sheep." "I lay down My life that I may take it again. No one taketh it from Me, but I lay it down of Myself." Clearly enough it is the most essential part of the Gospel of Jesus that He is the world's Redeemer, and that this redemption involved on His part such sacrifice and suffering as the universe has not otherwise heard of.

Other subjects not alluded to in the Sermon on the Mount are discussed elsewhere in the teachings of Jesus. There are also some topics that are so briefly treated in the Sermon that but for their fuller illustration in other parts of the gospels we should not have any clear conception of them. In fact, there are many thoughts read into the Sermon which men would hardly find there if they had not first found them in other parts of the record. It is not necessary to consider these. More than enough has been said to indicate that, marvelous as is the wisdom displayed in the Sermon on the Mount, it contains only a small part of the treasures of wisdom and knowledge contained in the Gospel of Jesus.

Auburndale, Mass.

Happy is he whose heart  
Hath found the art  
To turn his double pains to double praise!  
—George Herbert.

## A CENTURY OF SOCIAL BETTERMENT.

John Bach McMaster.

A CITIZEN of the United States who wore a badge of mourning in memory of Washington, and took part in the contested Presidential election of 1800, lived at a time when our country nowhere touched the Gulf of Mexico and nowhere crossed the Mississippi River; at a time when there were but fifteen States in the Union, and when no one of them had a population of a million souls or could boast of a city of fifty thousand inhabitants.

The twenty years which had elapsed since Cornwallis laid down his arms at Yorktown, and especially the ten years which followed the day when the States came under the New Roof and made the Constitution the supreme law of the land, were periods of such amazing progress that the people of the United States in 1800, compared with what they were in 1780, were a new nation. Yet as we of today look back to them, their condition of life seems so crude that it is hard to realize that they are separated from us by a hundred, not a thousand years, and that there are numbers of men still with us who saw the light while Jefferson was serving his first term as President. It is hard to realize that the great-grandfathers of many of us were men who never in the whole course of their lives struck a match, or used a postage-stamp, or heard a steam-whistle, or saw a pane of glass six feet square or a building ten stories high. What passed for thriving cities at the opening of the present century were collections of a few thousand houses without any pretensions to architectural beauty, ranged along narrow streets, none of which were sewered and few of which were paved and lighted. The government was of the simplest kind. The mayor still held a court. The watchman, with his rattle and lantern, still went his rounds at night. The citizen was still required to serve on the watch, and to keep in his house, hard by the front door, a number of leather buckets, with which, at the clanging of the court-house or the market bell, he must hurry to some burning building. Water for putting out fires, indeed for household use, was drawn from private wells or supplied by the town pumps, for there were but two cities in the Union blessed with water-works. It was still an offence to smoke on the street, or to carry live coals from a neighbor's house (a common practice in the days when matches were not), or to be out after ten at night.

Lack of good and abundant water, lack of proper drainage, and ignorance of the simplest principles of sanitation spread diseases of the most dreadful sort. Small-pox was common among the poor. Year after year New York and Philadelphia and Baltimore were visited by yellow fever, which sometimes raged with the violence of a plague.

Few of the appliances which promote health, which increase comfort, which save time and labor, were in use; not even in the houses of the rich was there a furnace, or an open grate for burning coal, or a bath-room, or a gas-jet. The warming-pan, the foot-stove, and the huge four-post bedstead with its curtains to be drawn when the night was cold were still essentials. That boy was fortunate who did not have to break the ice in his water-pail morning after morning, in winter. No city had reached such dimensions as to make a horse-car or an omnibus necessary. Time was of little value, and no pains were taken to save it in the household or in the affairs of the business world. That magnificent display of inventive genius which is the admiration of the world had scarcely begun.

Few of the modern methods of extending business, of seeking customers, of making the public aware of what a merchant has for sale, existed even in a rude state. There were no commercial travelers, no means of widespread advertising. When the century opened, there were two hundred newspapers in the United States, but only seventeen were dailies. No great weeklies, no magazines with a circulation covering the whole country, had then been dreamed of. But it mattered little, for the field a merchant could cover in his business was limited by the immense cost of transportation. As late as 1810, to move freight from New York to Lewiston on the Niagara River, almost entirely by a water-route, cost forty dollars a ton, with tolls extra. To haul a ton of goods from Philadelphia to Pittsburgh cost one hundred and twenty-five dollars. To carry a bushel of salt two hundred miles by land cost two dollars and a half. The charge for transporting a barrel of flour three hundred and fifty miles was five dollars; the same charge was made on a hundred pounds of sugar carted three hundred miles.

Not only was the field of business enterprise thus restricted, but the transaction of business within that field was slow and difficult. The merchant kept his own books—or, as he would have said, his own accounts—wrote all his letters with a quill, and, when they were written, let the ink dry or sprinkled it with sand. There were then no envelopes, no postage-stamps, no letter-boxes in the streets, no hourly collections of the mail. The letter written, the paper was carefully folded, sealed with wax or a wafer, addressed, and carried to the post-office, where postage was prepaid at rates which would now seem extortionate. To send a letter which was a single sheet of paper, large or small, from Boston to New York or Philadelphia, cost eighteen and a half cents, and to Washington twenty-five cents. To carry a letter from Philadelphia, then, the capital of the



United States, to Boston, and bring back an answer by return mail, would have consumed from twelve to eighteen days, according to the season of the year and the weather.

What was true of the merchant was true of men in every walk of life. Their opportunities were few; their labor was ill paid; their comforts were far inferior to what is now within the reach of the poorest.

In the Sunday issues of the great metropolitan journals—a Sunday issue was a thing unheard of ninety years ago—are thousands of advertisements of employers seeking help. Many of the advertisers are conducting trades, professions, occupations, absolutely unknown in 1800, and to these might easily be added many more. The great corporations, the mills and factories, the railroads, the steamboat, express, and telegraph companies, that give employment to millions of human beings, are the creations of our day. A specialist of any sort—a patent lawyer, a corporation lawyer, an oculist, a physician devoting himself to the cure of diseases of children, a nurse trained to tend the sick—was unheard of. Very little preparation was needed for any profession. The knowledge gained in the course of a few months passed in the office of a judge or a physician was sufficient to entitle any man to practice law or medicine. Many sects required no preparation whatever for the ministry, and the ministry, medicine, and law were the only recognized professions.

What we call the "workingman," the "mechanic," had no existence as classes. Labor was performed in the South almost exclusively by slaves, and in the North very largely by men and women who for the time being were no better than slaves. Throughout the free States were thousands of Irishmen, Scotchmen, Englishmen, Germans, who, in return for transportation from the Old World to the New, had bound themselves by indenture to serve the captain of the ship that brought them over. The time was three, five, even seven years, and the conditions were that the servant should have meat, drink, apparel, washing, lodging, and sometimes six weeks' schooling every year, and at the end of the term of service two complete suits of clothes. In every case one of these "freedom suits" was new.

The moment a cargo of such "indentured servants," "redemptioners," "bond-servants," reached port, the public would be informed by a notice in the newspapers, and whoever wanted men or women for any sort of labor, skilled or unskilled, would hasten to the ship and buy them from the captain. When the redemptioner had served his time, and began as a freeman to work for hire, the wages paid him were such as would now be thought shamefully low. Soldiers in the army received three dollars a month. Farm-hands in New England were given four dollars a month and found their own clothes. Unskilled laborers toiled twelve hours per day for fifty cents. Workmen on the turnpikes then branching out in every direction were housed in rude sheds, fed coarse food, and given four dollars per month from November to May, and six dollars from May to November. When the road from the Genesee River to Buffalo was under construction, in 1812, though the region through which it went was the frontier, men were hired in plenty for twelve dollars per month in cash, and their board, lodging, and a daily allowance of whiskey.

Out of wages so scanty the most thrifty could save nothing. But woe betide him if work was slack, or he fell sick and ran in debt. Then he became no better than a criminal, and, if the creditor wished, could be made to share a criminal's dingy and filthy prison. In nothing is the contrast between those days and ours more striking than in the absence of a broad humanitarian spirit, a generous sympathy for the unfortunate and hard-pressed. In all our land there was not a reformatory, nor an asylum for the blind, for the deaf and dumb, or for lunatics.—*Atlantic Monthly* for January.

## ARCHITECTS OF AMERICAN METHODISM.

### I.

John Wesley.

Rev. David Sherman, D. D.

AFTER visiting, examining, and admiring one of the builders' masterpieces, like St. Paul's Cathedral in London or St. Peter's in Rome, the tourist or student turns aside to ascertain something more about the artist in whose teeming brain the whole plan existed before a stone was laid upon the foundation. He instinctively feels that the artist is greater than his art. His work, however magnificent, expresses but in part the genius and artistic power of the worker.

This is as true of the ecclesiastical as of the material builder. American Methodism, one of the most curious patterns turned out of the loom of Providence, first took form in the brain of John Wesley. He had assistants and helpers and found valuable suggestions on all sides—in fact, the whole American Conference played an important part in the making of American Methodism; and yet Wesley must always hold the chief place among its architects; he was the grand conception without which all others would have been in vain. Hence to know American Methodism we must know

something of the marvelous man whose genius made it possible.

John Wesley, the founder of Methodism and the most eminent evangelist of the 18th century, was born in Epworth, England, June 16, 1703, and died in London, March 2, 1791. His life, which nearly spanned the eighteenth century, was crowded with labors and crowned with success. His activities were manifold. The most active Christian preacher, extending his labors through the three kingdoms, he was at the same time a Biblical scholar, a voluminous writer on religious and practical subjects, an ecclesiastical organizer, and the manager of a great religious movement. With variety, he maintained a unity and steadiness of purpose which enabled him to accomplish vast results in a single life. No one of his schemes was allowed to conflict with another; but all contributed to his grand life-purpose of spreading Scriptural holiness over the world. Like the expert player, he was able to keep several balls in the air at once without collision and without ever losing control of any one of them. With the eyes of Argus, he had the hundred hands of Briareus.

Wesley owes something to

### His Puritan Ancestry.

His mother, a daughter of Dr. Samuel Annesley, an eminent Dissenting divine, was trained in that faith and conformed to the Established Church only on attaining full age. His grandfather, John Wesley, the devout rector of Charmouth, was so far affected by Puritan influences that Charles II. sent him adrift, in 1662, with the other 2,000 ejected ministers. The earnest temper and devout trend of the founder's life were no doubt due in part to an unconscious inheritance from ancestors who suffered and contended for the faith once delivered to saints and reformers. If he had not attained justifying faith, he would have remained a serious and earnest Pharisee, conforming his life strictly to the letter of the law.

The education of Wesley was at once thorough and extensive. He was a careful student and a wide reader. His studies began in the cradle and ended only at the opening tomb. His mother was a born educator, taking in charge her large group of children and conducting them through the rudimentary studies. The home school was one of the most important he ever entered. There was authority, intelligence and aptness to teach. At the age of thirteen he went to the Charter-House School, a favorite centre of education, where he was fitted for Oxford. Graduating from Christ Church College in 1727, he was ordained and became his father's curate. But Epworth was too much out of the world for a young man who was to play a part in its most important affairs. In 1729 he returned to Oxford as a tutor, when his real life-course began to open. Serious students began to gather about him, recognizing in him a leader and counselor. They came together to pray and read the Greek Testament. The Holy Club, as the gathering was called by those outside, was the beginning of the Methodist movement destined to sweep over all the continents and to give a new aspect to Christendom. The movement was yet in its ritualistic phase. The members still hoped to be saved by good works and the observance of forms.

Wesley's visit to America in 1735 was important mostly in its bearings on his personal experience. As a missionary in Georgia he was not a success, but his contact with the Moravian missionaries on shipboard was

### A Providential Incident

which can never be forgotten. By this contact he gained two items of knowledge important to his future work. He learned that his fellow-passengers were consciously saved and that he was not, even though he had gone to the ends of the earth to save the heathen. The next thing in importance to knowing we are saved is to know that we are not. This negative lesson was forcibly impressed upon the mind of Wesley, and he was thus prepared, on returning to London in 1738, to search out the new sect. He visited their chapel in Fetter Lane and heard their expositions of the inner life. One night in May, as the minister read Luther's preface to the Epistle to the Romans, in which the doctrine of justification by faith was explained, the missionary from the New World entered into the rest of faith for which he had so long prayed. "I felt my heart strangely warmed," he writes. "I felt in that moment that God had forgiven me my sins, even mine."

That strange warming was the conversion of Wesley, which turned the tide of his life

and affected the whole world for the better. The ritualism of the Wesleys quickly crumbled and they entered into the joy of the new life. Without farther dependence for salvation on good works, they began in earnest to proclaim through the world the message of a free, present and full salvation. On all sides, in the three kingdoms, the work grew, and overflowed into America. A stray seed caught in New York and another in Maryland. In both places they took root and required only care and culture for a harvest. To aid in organizing the work, Wesley sent in 1769 a couple of helpers, and in 1771 he detailed to lead the movement that sturdy and wise pioneer, Francis Asbury, who became, as Wesley's adviser and helper, one of the architects of American Methodism. He did something to modify Wesley's plans without changing the main features of his original drafts. These were incontestably Wesley's contributions to the ecclesiastical establishment. Without his wide vision, careful forethought and prompt, judicious action, the handful of Methodists on the continent might have dwindled and vanished without leaving a trace of their work behind. It was his mission to prevent such a catastrophe and to nourish here the beginnings of life until the little one should become a great company. To secure this end was not as easy as it now seems. The little flock was in peril. If the enemy could not destroy it, it was liable to be dissolved by internal dissensions. The treatment by Wesley was heroic. He realized that something effectual must be done if the little societies scattered over both continents were to be held together and the gracious work extended into the future.

The year 1784 marks the turning point in the history of the Methodist movement. It was the

### Denominical Year of Methodism.

The question at issue was the perpetuity of the society. The founder was eighty-one years old, almost too far advanced to adopt new plans. But there were not wanting evidences of disintegration, especially in America; and many confidently predicted that the removal of the head by death would work the final dissolution of the body. But Wesley rose to the greatness of the occasion and performed two acts which must forever remain illustrious. He executed the Deed of Restoration, establishing the Legal Conference to take his place among the Methodists in England; and proposed for the consideration of the American Methodists a plan for the better organization and perpetuation of the work, which resulted in the organization of the Methodist Episcopal Church. Though Wesley was confident of its success, the plan was tentative, sent forth as a proposal for the consideration, modification, adoption or rejection of the American brethren. While he contemplated no calling of the Conference, deeming the assent of Asbury and a few others sufficient, the American preachers deemed themselves at full liberty to modify a few details of the plan. So long as Wesley's main purpose was secured in the permanent settlement of the work, he offered no criticism on the assembling of the Christmas Conference. Everything indicates that he approved. He was never a stickler for unimportant details at the expense of the main issue.

The substance of the scheme can only be noticed in brief. The curious project seems to have been born in the mind of Wesley. He was without a single adviser or sympathizer; but, as usual, he had the courage of his own convictions. So early as February he proposed the plan for America to Dr. Coke, who was startled at the proposal and took two months to consider. In August his plan was opened to the British Conference; but his preachers would none of it; not a man sided with him. His brother Charles thought him verging on second childhood. But in the face of heavy opposition he steadily persisted in his purpose. He saw afar and understood better than most others the nature of the elements with which he was dealing. In spite of the heat and opposition, he prepared, with the utmost coolness, his "simple sketch" for the reorganization of the work in America. He appointed Dr. Coke and Francis Asbury to be superintendents there. At the close of the Leeds Conference he called Dr. Coke to Bristol, and with the aid of Rev. James Creighton, a presbyter in the Church of England, he ordained Coke a superintendent, or bishop, in the American society. With him he ordained Richard Whatcoat and Thomas Vasey elders to administer the sacraments in the society. He at the same time appointed Francis Asbury as a

superintendent. He commissioned Coke with "letters of episcopal orders" to proceed to America and, in connection with the two elders, to ordain Francis Asbury superintendent. From this proceeding at Bristol resulted the Christmas Conference, of which we shall hear more further on.

We thus see that Wesley was the grand architect of American Methodism. His plan was clearly set forth, but, as we shall see, was modified by his associates. The modifications, however, were in the nature of improvements rather than defects. The economy of American Methodism really comes nearer than anything else to the great architect's ideal.

Brookline, Mass.



A good rule—"Buy the Best."

## Cleveland's Baking Powder

## The Stereopticon in the Church.

The "Great Teacher" taught by pictures. The eye-gate is the readiest way to the mind. The Stereopticon will bring people into the church.

Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.

### RILEY BROTHERS,

Bedford, Eng. 16 Beekman St., New York. The largest Stereopticon outfit in the world. BRANCHES—Boston: 21 Tremont St. CHICAGO: 156 La Salle St. KANSAS CITY: 111 N. 1st St. NEW YORK: 109 N. 5th St. WASHINGTON: 1010 Market St.

## SEEDS

Complete Catalogue of Best Seeds that Grow FREE to any address. W. ATLEE BURPEE & CO., Philadelphia.



**This Preacher**  
says buy your Church and Lodge Furniture of S. C. SMALL & CO., 99 Canal St., Boston.  
New Catalogue now ready.  
**Invalid Wheel Chairs**  
for sale and to rent.

### "Congress in Session."

Royal Blue Line personally conducted eight day tours to Philadelphia, Washington and Mount Vernon. \$27.00 covers every expense. Riggs House, Ebbitt House or Willard's used while in Washington. Stop-over privileges. Leave Boston 6:00 P. M., Dec. 25th, Jan. 14th, Feb. 16th, March 24 (Inauguration) and other tours later. For itinerary, address A. J. Simmons, N. E. A., 211 Washington St., Boston.

## Magic Teachers

Send us your name and address if you wish to receive

### Free of Charge

a copy of "The Musical Visitor," a magazine devoted to the interests of music and musicians; and a copy of "The Teachers Hand Book," containing a list of choice musical compositions and aids for teaching purposes. Mention this paper.

THE JOHN CHURCH COMPANY, Cincinnati, New York, Chicago.  
"Everything in the Music Line."

## CHURCH ORGANS

Hook & Hastings Co., Boston, Mass.



## DEDICATION OF ISAAC RICH HALL. Boston University Law School.

**E**XERCISES formally dedicating the new building of the Boston University School of Law on Ashburton Place were held on Friday afternoon, Jan. 8, in the large upper hall. A great and distinguished audience was gathered together on this auspicious occasion. Among those present were Justice Barker, Judges Dunbar, Sherman, Bishop, Kennedy, Lowell and Marden, Attorney General Hosea M. Knowlton and Assistant Attorney General C. G. Travis, Hon. F. D. Allen, ex-United States District Attorney, Hon. A. E. Pillsbury, President Eliot of Harvard College, President Capen of Tufts, Bishop Lawrence, Rev. S. E. Herrick, D. D., Rev. William R. Clark, D. D., Hon. Robert Treat Paine, O. H. Durrell, Joshua Merrill, Prof. Colby of Dartmouth, Hon. John Lowell, Judge Aldrich of the U. S. District Court, Dean Ames and Profs. Thayer, Smith, Wambaugh, and Beale of the Harvard Law School, Dean Hodges of the Cambridge Episcopal Theological School, Hon. Arthur Lord, Rev. W. N. Brodbeck, D. D., Rev. W. I. Haven, Rev. John D. Pickles, Rev. George M. Steele, D. D., Rev. David Sherman, D. D., Rev. Daniel Steele, D. D., Prof. Bowne, Dean Buell, Dean Huntington, John Noble, clerk of the Supreme Judicial Court, Joseph B. Warner, T. H. Tyndale, Alex. P. Browne. Only a few ladies were present, among them Mrs. Ellen J. Foster, Miss Roselle Wyllie, private secretary to the Justices of the Supreme Court, and Miss Mary Douglass, clerk for the Report of Decisions. Letters of regret were received from the following distinguished personages: Governor Wolcott, Justice Gray of the Supreme Court of the United States, Justice Putnam of the U. S. Circuit Court of Appeals, Hon. Sherman Hoar, U. S. District Attorney, Rev. Leighton Parks, D. D., Jos. A. Willard, clerk of the Superior Court, O. G. Sleeper, President William H. Baldwin of the Young Men's Christian Union, Professor James Schouler, LL. D., Irving Browne, Professor Langdell of the Harvard Law School, Hon. Henry R. Emmerson, member of the New Brunswick Government, Henry A. Clapp, and Hon. John D. Long.

On the platform sat President William F. Warren, Hon. Edmund H. Bennett, Dean of the School of Law, Hon. Alden Spears, Justice O. W. Holmes, Jr., Bishop W. F. Mallalieu, and Mr. William V. Kellen.

As the little oak-cased clock behind the platform marked on its dial 2.15 o'clock, Dean Bennett, after making a few remarks, introduced President Warren to offer prayer. Then the Glee Club sang, following which the Dean made a few more remarks, his voice choking with emotion. It was evident that he is very much beloved by the alumni and the undergraduates. And well he may be; for he is an able lawyer, a lucid lecturer, a sagacious administrator, a lover of youth, and a tactful fosterer of youthful ambition. He has been for years a devout communicant of St. Paul's Episcopal Church, of which Dr. Lindsay is rector. In closing his remarks, he called upon Hon. Alden Spears, vice-president of the board of trustees, to speak in behalf of the board. His brief, terse, and yet comprehensive address follows. He said:—

Twenty-five years ago next month the trustees of Boston University voted to establish a Faculty of Law. Their first choice for the Dean-ship fell upon Hon. Edmund H. Bennett, and he accepted the appointment, as also that of a

professor. Considerations of health, however, almost immediately thereafter constrained the Dean-elect to withdraw from all duties except those of the professorship. The versatile and brilliant George S. Hillard was appointed in his place. In October of the same year, 1872, the new School was opened in Wesleyan Building, 36 Bromfield Street. The Dean's office was the second room to the right as one passes from the head of the first flight of stairs to Wesleyan Hall. In this hall the lectures of the School were given.

The following year, chiefly for the use of the just opening College of Liberal Arts, the trustees purchased two large residences numbered 18 and 20 Beacon Street, and in one of two rooms of No. 18 the Law School was domiciled. The site was one door from Park Street and it is now occupied by the new Claffin Building. The following year the School was brought again to Bromfield Street, where little by little it grew until it came to occupy the whole front of the third floor of the Wesleyan Building. Still larger quarters being then urgently needed, the trustees in 1884 purchased the property numbered 10 on the south side of Ashburton Place. The building was quite thoroughly reconstructed, and in the rear of it was erected a lecture-hall 26 by 52 feet in area and nearly 20 feet in height. Here the School further grew. Here has begun our now extensive "Gallery of Legal Celebrities," in which we hope some time to see a full-length portrait of the man who since the founding of the School has been its senior professor, and since the summer of 1876 its wise and accomplished Dean.

In the year 1890 it became necessary to provide a new enlargement. It came through the purchase of an adjoining estate on the east, No. 8 Ashburton Place. This gave far better library accommodations than the School had ever before enjoyed. In seven years closing in 1895 the attendance more than doubled.

This made yet further changes an absolute necessity. Three hundred and forty students could not be handled in rooms intended for hardly more than half that number. In the summer of 1895, therefore, the trustees were driven to consider the question of securing for the department a permanent and adequate home. They selected and purchased the site on which the hall in which we are now assembled stands. Its closeness on the one side to the State House, in which the laws of the Commonwealth are enacted, and, on the other, to the new Court House, in which those laws are interpreted and applied, marked it as in their judgment the best possible location for a great and growing metropolitan School of Law.

Our new quarters, now entered upon by the School, speak for themselves. At the close of the present service opportunity will be given to inspect the rooms. A full description of them has already been given in the new *Boston Law School Magazine*, and elsewhere. The union of solidity and elegance everywhere noticeable is complimentary to one of the most experienced of the architects of Boston, Mr. William G. Preston. Public recognition should be given to the building committee for their untiring devotion to the work through more than a year, and particularly to its active and unwearied chairman, Major J. H. Chadwick. Hardly less praise is due to another member of the committee, Mr. Husted, treasurer of the University.

The new Hall bears an honored name—that of Isaac Rich. He was the first incorporator named in the charter of the University, and he was the first of the five men who in 1872 subscribed one thousand dollars each toward a guarantee fund to cover any deficit in the running of the proposed Law School during its first five years. His benefactions to the University have exceeded those of any other of its friends thus far.

The land, and the building with its furnishings, have cost the University more than \$200,000. It is said by good authorities to be the most costly plant occupied by any Law School in America. The trustees have not been able to provide it without encumbering themselves with a debt of more than \$75,000. They would not have done this but for an imperative necessity.

They appeal to the public-spirited citizens of Boston to show their appreciation of this courage and faith by new and generous gifts and bequests. Especially do we count upon the helpful co-operation of the alumni of this School, many of whom are already prominent in public life and influential in the world of business. Men of such character and station can certainly aid us in finding the financial gifts absolutely necessary in the carrying forward of a work so great and so beneficent as that of a modern metropolitan University in the heart of a city long known as the Athens of our continent. We earnestly hope that their readiness will exceed even their ability, and the result be commensurate with our requirements. In any case it is a joy to welcome them today to this new Hall, and, with all heartiness, to thank them for the honor they have already reflected upon the School whose diploma they so worthily bear.

Mr. William V. Kellen (class of '76) spoke for the alumni. His well-prepared address contained the same subject-matter as that of Mr. Spears, but it was more minute and detailed.

Mr. Justice Holmes' paper, which, as the Dean expressed it, was upon the science of law, was a production of the trained mind of the jurist and the magistrate. It was an honor to the University to have a Justice of

such wide legal attainments, such a brilliant forensic mind, and of such a lofty character, to deliver the principal address of the occasion. Tall, spare, with a long flowing mustache, hair of a rich dark brown, and eyes that constantly beam with good-nature, he bears but little resemblance to his famous father. His voice is deep and melodious. As he adjusted his glasses and read the first few sentences of his paper, we do not doubt that most of the audience mentally remarked: "Well, he gets quickly at his subject." He said, in part:—

The study of the law is the study of the means of predicting the cases in which the public force will be brought to bear upon the person concerned. The general propositions of the law, the so-called legal rights and duties, are only prophecies as to such cases. It is well to look at the subject from the point of view of the bad man who cares only for the practical consequences of his conduct. In this way we avoid one of the great fallacies which beset the subject—the confusion between law and morals, or between law and what we think ought to be law. This confusion is felt in the common reasoning as to the rights of man and as to the nature of duty in the legal sense.

The fallacy that besets the study of law is the notion that the only force at work in its development is logic. Judicial dissent is often blamed, as if the judges, by taking more trouble to do their sums right, necessarily must agree.

It is a natural mistake, the more so that the training of lawyers is mainly a training in logic. But, in fact, behind the logical form lies a judgment as to the relative importance of competing legislative grounds, often inarticulate and unconscious, and yet the nerve of the whole proceeding. Such matters are really the battle-grounds where the means do not exist for the determinations which shall be good for all time.

We are only at the beginning of a philosophical reconsideration of the worth of doctrines, which, for the most part, are taken for granted without any conscious and systematic questioning of their grounds. If we wish to know why a rule of law has taken a particular shape we go to tradition. The rational study of law is still, to a large extent, the study of history. This is proper and necessary, but necessary as the first step toward an enlightened skepticism.

The black letter man is the man of the present, but the man of the future is the man of statistics and the master of economics.

The present divorce between the schools of political economy and law shows how much progress in philosophical study still remains to be made.

To an imagination of any scope the most far-reaching form of power is not money; it is the command of ideas. If you want great examples read Mr. Leslie Stephen's history of English thought in the 18th century, and see how one hundred years after his death the abstract speculations of Descartes had become a practical force controlling the conduct of men.

Read the works of the great German jurists and see how much more of the world is governed today by Kant than by Bonaparte. We cannot all be Descartes or Kant, but we all want happiness. And happiness, I am sure, from having known many successful men, cannot be won simply by being counsel for great corporations and having an income of \$50,000.

An intellect great enough to win the prize needs other food beside success. The remoter and more general aspects of the law are those which give it universal interest. It is through them that you not only become a great master in your calling, but connect your subject with the universe and catch an echo of the infinite, a glimpse of its unfathomable process, a hint of the universal law.

At the close of his scholarly address, the visitors and friends had an opportunity to inspect the magnificent building, the cost of which, with the land, was \$300,000. It is commodious and well-appointed. In the spacious library, near portraits of two great American jurists, Justices Marshall and Taney, hang two oak shields with the Latin inscription, *Multum non Multa*, which, being interpreted, may mean "Quality not Quantity." Applied to the School of Law, it means that it is of the highest grade.

The number of students enrolled in the School this year is 375. There are several from Canada, New Brunswick, the West and South, while in past years nearly all of the States and Territories, as well as the Hawaiian Islands and Japan, have been represented.

A movement was recently inaugurated for the purpose of presenting the School a bust or valuable oil painting of the Dean, which has met with the hearty approval of the students and alumni.

This School of Law, which has already made for itself such distinguished fame, and which has attracted to itself such generous patronage and support, will take an advance step towards larger success and usefulness in its new, spacious and elegant accommodations.

The "TOPICAL ANALYSIS" is a natural sequence and suggestion and a crowning result of the Butler Bible-Work, though in its substance entirely distinct from and disconnected with that Work.

The method of the volume is simple but thorough. All the texts bearing upon each subject or truth have been carefully gathered and closely studied as to the distinctive teachings of each text. From this study an analysis is made of the several distinctive points of the subject or truth. These points are then drawn out in definite, concise statements or propositions, to each of which the appropriate texts are directly attached. If the subject or truth has relations or affinities with other truths, these also are definitely stated and the texts attached. A few closely allied subjects are grouped together in order to their better comprehension. For example, the "Christian Life" is presented under its varied aspects and particulars in a series of connected and classified statements, thus bringing together the Scriptural teachings upon this supremely practical theme.

All essential and helpful subjects have been treated with a fullness proportioned to their relative importance, and to the number and the reach of the texts which disclose them. Themes curious, occult, mystical or mooted, however interesting in a literary way or as questions of speculative thinking, are passed over, under the honest conviction that the longest life and profoundest study are inadequate to the clear and sufficient apprehension of the manifold truths that are both definite in meaning and vital to genuine and effective Christian believing and living.

As almost every cited text refers to its own volume and page in the Bible-Work, the book furnishes an exhaustive index to that work.

### THE GOSPEL FOR AN AGE OF DOUBT, BY DR. VAN DYKE, \$1.75.

"A Grand Book."—Prof. GEORGE B. STEVENS, Yale.

THE OUTLOOK says:

"The great value of these lectures is not in their analysis of prevalent conditions, although that is searching and just; not in their logic, although that is keen; not in their scholarship, although that is comprehensive; not in their literary style, although that is finished and charming; but in their deep and human sympathy and candor."

"The book is truly wonderful for its width of reading, its radical clearness of thought, and its charm of style. It is a profoundly vital message to the mislivity of our time."—Rev. George A. Gordon, D. D., Pastor of the Old South Church, Boston.

DEAN MURRAY of Princeton writes: "A most timely book. It meets the questions which are stirring in the minds of many, especially of young men, with candor, with ability, and in an attractive manner. The work throughout is full of the spirit of Christ. It is the best one of a very few books I should venture to put in the hands of a young man troubled by doubts."

"Its literary charm and singular cogency will make it a most helpful and permanently valuable contribution to our theological literature."—The Rt. Rev. Henry C. Potter, D. D., Bishop of the Diocese of New York (in a personal letter to the Author).

### THE GOSPEL FOR AN AGE OF DOUBT.

BY HENRY VAN DYKE, D. D.

Pastor of The Brick Church, New York. Author of "Little Sisters," etc.

12mo, cloth, price, \$1.75.

Yale Lectures on Preaching, 1896.

THE MACMILLAN COMPANY,

66 Fifth Avenue, New York.

## 400-Volume Case.

We have constant calls for a long and low compartment bookcase which shall fill a wide wall space, and provide generous storage capacity.

In response we now offer this design, having shelf space for four hundred ordinary volumes, with a small enclosed closet which may be used for rare or private books or for other valuables.

The size of the Cabinet demands extra care in the workmanship. The wood is a special order of San Domingo Mahogany, and it is constructed in the finest manner in every part. There are really three separate cabinets. The centre cabinet has double doors with quadrant glass.

All the cabinets have stout locks and adjustable shelves. There are eight massive carved feet, and the frieze and panels are richly graven. It is a cabinet that would adorn any library. It is not expensive.

General catalogue for 1897, square octavo, 256 pages, 300 illustrations. Sent to any address on receipt of five 2-cent stamp for postage.

**PAINE FURNITURE CO.,**  
48 CANAL ST. - - BOSTON.



## Good Blood

Is essential to health. Every nook and corner of the system is reached by the blood, and on its quality the condition of every organ depends. Good blood means strong nerves, good digestion, robust health. Impure blood means scrofula, dyspepsia, rheumatism, catarrh or other diseases. The surest way to have good blood is to take Hood's Sarsaparilla. This medicine purifies, vitalizes, and enriches the blood, and sends the elements of health and strength to every nerve, organ and tissue. It creates a good appetite, gives refreshing sleep and cures that tired feeling. Remember,

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.



## WITH THE EVANGELISTS.

Dwight L. Moody.

MR. MOODY at Tremont Temple is drawing large audiences that listen with much interest to his earnest and pungent addresses. We gather up for our readers some of his most forceful and pertinent utterances. Speaking upon prayer, he said:—

"What Boston needs, is not great preachers, but men and women who know how to pray. Men and women, if you and I are going to hear from heaven it will not be an account of some great sermon preached on this platform, but an account of prayer."

"I believe there'll be many a dead Lazarus raised in this city if we pray earnestly. I am shocked to think how flippant we sometimes are when we come to God's throne. Often when we pray we do so as if we were on equal terms with Jehovah."

"There must be a confession of sin. I'm ashamed to say it, but I think some prayer-meetings are an abomination to God. There is a coldness at them which means there is some unconfessed sin. No shouting, 'Praise God' and 'glory Hallelujah' is going to cover up a thing like that."

"Would to God I could say something today to rouse every Christian here. Mothers, have your lives been right? Have you been too anxious to shine in society? Fathers, have you been too much occupied in money getting? Set your lives right. Let us ask God to turn the electric light on us and search our hearts."

"Some people are like a bundle of shavings with kerosene on them. Touch a match to them, they make a great blaze, and then are burnt out. We want people who have staying power."

"Too many people now seem to have a decayed conscience. What we want is a quickening according to the Word of God. There is no healthy Christianity which is not gotten by feeding on the Word of God."

"I may be mistaken, but I don't believe there is as much real Bible study as there was ten or twenty years ago. What's the doctor good for without his medicine? the soldier without his weapons? or the Christian without his Bible?"

"At the beginning of this work we want to come right to the Bible. And let me say that I believe a man wants to use the whole Bible, not half of it. What would half a gun, or half a sword be worth?"

"The four attributes of prayer to be considered are adoration, confession, restitution and forgiveness. The last is the hardest. What is keeping the Spirit of God out of many of our churches is because we are nursing some old grudge. Many a woman keeps her husband out of the kingdom of God because she can't agree with her mother-in-law."

"We are to be doers of the word. Stop and think. Are there any of you who have something to do in the forgiving line? Keep thinking. You look rather strange, some of you. It is no use for us to go on unless you are ready to begin at the bottom. Are you ready to forgive?"

Mr. Moody continued his talk on prayer on another occasion, and said:—

"I tell you, friends, we can pray so that the very streets of Boston will be charged with the spirit of God. But if we're going to do it we must get done with formal prayers. They are an abomination to God and man. I've seen a prayer-meeting just killed by some one praying who was dead. Cold, prayerless prayer won't help this city. As an illustration he took from the stand behind him an artificial rose. 'That,' said he, holding it up, 'is a prayerless prayer, a man-made prayer. It is a beautiful rose, but it is dead. It has no odor, and is fit only for a woman's hat. It could affect only the head, never the heart. But this,' holding up a superb great American Beauty rose, 'is different. This is a prayerful prayer, God-made, which goes straight to the heart. We want to pray God to deliver us from prayerless prayers. There are lots of folks who would kill a prayer-meeting. Some of them don't live very far from your house. The fact is, if you looked in the looking-glass you might see them."

"May we have real prayer! Don't talk about the crowds at the meetings. Never mind that. Has the word struck you? That's the point. There seems to be an idea around Boston that God's plans are fixed, and that although prayer may be a very healthy exercise, you won't get anything. That's wrong. The night before the accident to the 'Spree' occurred, I had been talking with one of those men who called himself a philosopher, and said prayer was of value only as an exercise. The next morning, when it looked as if we were all going to the bottom, he didn't stop to discuss prayer. He went at it. Not for exercise, either."

Speaking upon Bible preaching, Mr. Moody said:—

"Now I want to say a word to the ministers. If you want power in your ministry, expound the Bible. Give your people God's thoughts and let your own thoughts go. Let the questions of the day, such as capital and labor and the silver question, alone. You don't know anything about them, anyway. Expound the Word of God."

"What do I know about Cuba? Why should I stand up in the pulpit and find fault with President Cleveland? I've got better business. People have got an idea that the old Gospel is worn out. That's one of the devil's lies."

"I'm telling you ministers to give your people the Bible. They've got tired of these little namby-pamby essays."

"People say if you give them too much Bible folks won't come to hear you. I've been talking every morning here in Boston on the Bible, and still they keep coming."

"Too many ministers get a text, and then, 'awh, off they go up to where nobody can follow them. My dear friends, what the people want is the Gospel. The coming man is going

to be the one who will open up the Word of God."

Speaking upon Sunday papers, Mr. Moody said on another occasion:—

"I have here a letter from a good woman, who writes me that among the attractions advertised by one of the Sunday papers are splendid photographs of Mr. Moody and Mr. Murphy, and she is greatly disturbed because I can do such a thing."

"I want to say right here that I don't believe in Sunday papers. I fight them in season and out of season. I never wrote a line for a Sunday paper, and I never mean to. I know just what they'll say tomorrow morning about this, so I'll get ahead of them now. They'll say: 'It isn't the Sunday papers, Mr. Moody, that make the work; it's the Monday papers.'"

"I tell you, and I want you to put it down now"—here he walked to the edge of the platform and pointed down to the reporters—"that there are 300,000 newspapers breaking the Sabbath every week selling Sunday papers. How would you like to have your boy break the Sabbath by selling Sunday papers? Just apply the Golden Rule and see where you are. The press is doing a noble work six days in the week, and then, like a cow that gives a full pail of milk, kicking it all over on Sunday."

Sam Jones.

The People's Temple is only limited in the number who wish to hear this peculiar evangelist by its seating capacity. Hundreds are unable to gain admission to this spacious church at each service. Mr. Jones was present at the first service of Mr. Moody, and, being called upon, said:—

"I am glad to be in Boston this January with Mr. Moody and Mr. Murphy. Mr. Moody lingers more about Calvary than I do. I stay in the neighborhood of Sinai more than Mr. Moody does. Mr. Murphy lingers in the 'beautiful valley' between. I am glad to be here with them. I wish every pastor in the city was as full of faith and fire as Mr. Moody is. I believe the ministers of the Gospel could take the world for God if they really got at it. But they'll never do it at the rate they're going now. Oh, for a ministry which means business!"

It is noticeable that both of these noted evangelists address themselves principally to the membership of the churches, and both speak with great plainness and oftentimes with severity. We present to our readers some of the more interesting and least objectionable passages from Mr. Jones' sermons. Speaking from Ecclesiastes 9: 18, "Wisdom is better than weapons of war; but one sinner destroyeth much good," he said:—

"Heaven has nothing better to give a man than good old-fashioned Bible religion. Who is a sinner? Who is a drunkard? Why, a sinner is a person who sins, isn't he? And a drunkard is a person who gets drunk, no matter whether he's a President, a millionaire, or a plain old bum."

"Oh, my dear friends, I'm so glad that there's a world where all official distinction is wiped out—where all stand on character. A man who tells lies is a liar no matter whether he is a minister or a bench-holder in the church."

"I'm nothing, if not practical. I believe that the world needs more of the practical religion. The naked truth has left the country. You know the old story of how Truth and Error went in swimming one day. Of course you do. After they had been in the water some time, Error came out and put on Truth's clothes, and ran off. Truth has been naked ever since."

"How many saloons have you got in Boston? If one will destroy happiness, what will 999 do, with the drug store to help? I'll tell you another thing, old fellow. You don't know what a thing is till it is brought into your home. When you get the influence of the saloon in your homes you'll feel like a bull with a red flag in front of him. You'll want to paw the sand and fight."

"If you should say, 'Jones, which would you rather a feller would do, vote license or steal your horse?' I should say, steal my horse. I could get another for \$30—horses are cheap now. I think more of my boy than the horse. If you should ask, 'Jones, which would you rather have, ten saloons in your town or ten mad dogs?' I should say ten mad dogs, for if a mad dog should bite my boy he would die with a clean soul."

"We will do business at the old stand during the month," he resumed, "and, old fellow, if you don't like the naked truth you'd better take yourself away. If you don't like the procession, and go away howling, hundreds will come down to see what you're howling about."

Preaching from John 3: 9: "Nicodemus answered and said unto him, How can these things be?" he said:—

"The world has got the standard lifted about right for the Christians. A member of the church is like a piece of white canvas: every spot shows on it. An old sinner is like an old piece of canvas, which you can rub anything on and not see a spot."

"Now, if I should go down the street and enter a bar-room the notice would be sent all over this country: 'Sam Jones went into a bar-room in Boston.' A vagabond might go in a thousand times and nothing would be said about it. If I should be heard on the street cursing, that would be telegraphed all over the country, but some of you have cursed on the street coming to church tonight—and you won't hear anything about it. Now, that is the difference between a gentleman and a vagabond."

"It's the hardest thing a man ever did to try to be a Christian without the Bible. I can be just as good outside, as any man in the church, and not go to church, read the Bible or pray."

"The money hoarder comes here and utters a feeble prayer, 'God bless this revival and help us to get to heaven for? Why, somewhere in Revelation he has read that the streets of heaven are paved with gold. He would get up every morning before breakfast and chip off the gold and board it."

"I suppose, Dr. Brady, you have some 1,500 members of the church. I guess I could buy a lot of them for five cents a grab and ten cents a dozen."

"Now, my friends, if I can't entertain you I don't want to detain you. I'd rather die any death than to be preached to death."

Speaking again from St. Peter 2: 3 and 4, "According as His divine power hath given unto us all things that pertain to life and godliness," he said, in part:—

"I have seen men go into merchandise and fall; in a thousand fields men fall every day. But do you know when a man professes to be a Christian there is no reason in heaven or in hell

why he should fall. Everything you need will be supplied. Wisdom—just let the man ask God; light—heaven will focalize all its rays on your pathways; love—God will give you an abundance of it."

"What do you want to be nothing for? How can God crown nothing? And if you go to heaven as nothing, the angels will be continually running over you, for they can't see nothing, can they? Get that in your head."

"If you want to be a man, pitch in. God would rather see you be that than anything. Don't be a worm, or a nothing. I see too many women and workmen going to church every Sunday."

"I look back over my life up to twenty-four years old, and I declare that it looks like a dream to me—the time when I wrung the blood out of my father's heart—and I tell you I've tried to be a joy to my wife and an honor to my father all these years."

"Oh, there are a great many people in Boston in bad shape. Blessed be God, a man can come to himself. There is a Father's house where there is bread, and it's open. There are two forces that play upon human character—heredity and environment. The traits transmitted from mother and father, who can weigh them? Now I'm not talking about the sins of Adam. I don't know much about heredity, but this much I do know—that every man has enough innate meanness to damn him. I've seen a boy inherit drink from his father, a girl thieving from her mother. But a feller mean enough to lay all his sins on Adam, why, he's as mean as dirt."

"Whiskey don't make a man tight—it makes him loose; buttermilk makes him tight. I've tried both and I know. Suppose I'd inherited a saloon from my father; would I be a sinner then? It's not what you got by inheritance, but what you do with it, ain't it?"

"If you're a sinner it's because you want to be! Don't be laying it on Adam. It's not patrimony that you need to be afraid of, but volition."

"A boy that grows up here in Boston till he's twenty-one years old, if he's not debauched, you bet your life he's run the gauntlet. God try the children that you've got to bring up in Boston, with your bar-rooms, degraded theatres, evil houses and ten thousand bad influences!"

"If some of you old rascals out there had stayed at home more you'd have done better."

"The curse of this world is that it's down too low. It needs lifting up. You take that young girl out there and hear her say, 'I don't care anything about the Bible; just give me a fiddle and a nice little dude to throw his arms around me and I've got no time for God or Bible.' Just look at that young buck out there, and he says he'd rather play billiards all day than go to church and learn about Christ. Well, that's the way. We need to pray and fight sin till the last person is converted."

Francis Murphy.

The evangelistic temperance meetings at Berkeley Temple are largely attended and the results are encouraging. There is an unconquerable pathos in the love of Mr. Murphy for the inebriate. He puts his arms about the most dissolute and haggard sot and pleads with him, for his own sake, for his mother's, wife's, child's sake, for the love of God, to pledge himself to relinquish the cup. He said, the other day:—

"The pledge is all right, putting on the ribbon is all right, but we want to cure a man so that he will go after his brother. The moment I got out I went to get the other fellow out. I loved him as I'd love a brother. I'd sell my shirt for him; yes, I would. I said: 'Jim, I want you to go home with me.' He said: 'I ain't again.' I said: 'Why not?' He answered: 'I've got a little boy at home, and I'd sooner have my right hand cut off than have him see me as I am.' And we talked a little more. I told him my story, and he said: 'It's God's truth, Frank; it's God's truth.' And he was saved. That was more than twenty years ago."

At the close of another address he said:—

"God bless Maine! I'll never forget her. The last time I was down there the Hon. William P. Fry presided at the meeting. And what a meeting it was!"

"Now I want you boys to be true to your mothers." He turned toward the tables. "And I want some of you men to buy a corner lot. Give a woman a chance. You'll never know a man or a woman until you love that man or woman. And, mothers, love your sons."

He told dramatically the story of President Garfield's devotion to his mother, and then went among the audience seeking converts. Almost a hundred responded.

At another largely attended meeting Mr. Murphy said, with much feeling:—

"This Boston town isn't such a bad town, not at all. The trouble in these days is we're putting too much oil on the heads of well people. The minister has got to be pretty careful how he talks and acts or somebody is put out."

"If he don't dine with you when you ask him you feel put out—yes, you do. He ought to be attending to the wants of some poor man who has gone astray, but unless he attends to you pretty faithfully you put a little put out."

"Christ dined with publicans and sinners. If Brother Dickinson [the pastor of Berkeley Temple] should go down town and dine with half a dozen sinners some Saturday night we'd wait on him Monday morning and tell him we guess we would dispense with his services."

"You converted temperance people can't be converted any more unless it is to more love, and there is plenty chance for that. More love for your wife, for instance."

"There are other things besides 'whiskey, whiskey,' all the time to talk about; let's try to be true men."

"God is not dead, and He's not dead. He'll hear you if you ask Him."

"I want to say to you men who buy liquor that if you don't go in to see the man behind the bar he won't stay there very long."

"There are young girls who get married and get into trouble, and don't know what the matter is. You may bring happiness to such a home. I can tell you mothers something to do. Go see those young girls who never darned a stocking and tell them how to do it. Even a wrongly darned stocking makes a lot of unhappiness. Some women just sew the hole up and then you think there is a small apple in your shoe. Now you mothers go tell those girls how to do it."

"There are wives, lots of them, who go to market and don't know whether they want a loin chop or a rib chop or how much to pay for it. Go tell them how."

"There are a lot of those little things to be attended to in this world. It is quite a thing to take trouble out of a home."

## RHEUMATISM CURED.

The Great Remedy, Dr. Greene's Nervura, Always Cures it.

Mrs. Mary McLean, West Concord, N. H., says:—"I was sorely afflicted with rheumatism for more than six months, and it seemed to affect my whole system, pains and stiffness of muscles and joints to which was added the more acute pains of sciatica."



MRS. MARY McLEAN.

"It was with the greatest difficulty I could keep about my house. Having in mind the great benefit my husband received from the use of Dr. Greene's Nervura blood and nerve remedy, I concluded to resort to it. To my great joy it was completely successful, and by the use of only three bottles I was entirely cured, and my health has been perfect since."

If constipated, use Dr. Greene's Cathartic Pills with the Nervura.

Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

## HAVE YOU SCIATICA?

(Sciatic Rheumatism or Neuralgia of the Hip.)

To 3 bottles of Bishop Soule's Liniment.

Cure severe cases after all else has failed. One large bottle will cure an ordinary case of

SCIATICA, RHEUMATISM or NEURALGIA.

Originally prepared 50 years ago by the late Bishop Soule. Its success is wonderful.

No case so severe but there is hope in the use of Bishop Soule's Liniment.

USE ONLY LARGE BOTTLES FOR SCIATICA.

IT IS JUST WHAT YOU NEED.

Large Bottles, \$1.50; Small Bottles, 75 cts.

SOLD BY ALL DRUGGISTS.

All kinds of new paper clippings and 25¢ a thousand. Free catalogue for sample. 1230 W. CLIFTON ST., Dept. C. E., New York, N. Y.

## WE BUY

HAIR, if you have superfluous

HAIR ON THE FACE

send for new information how to remove it easily and

effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope.

Mrs. M. N. FERRY, B-17 Oak Park, Ill.



## NEW MULTIFLORA ROSES.

With seed of these new Roses, plants may be had in

bloom in 60 days from time of sowing. Plant at any

time. They grow quickly and flowers appear in large

clusters, and in such quantity that a plant looks like a

bouquet. Perfectly hardy in the garden, where they

bloom all summer. In pots they bloom both summer

and winter. From a packet of seed one will get roses

of various colors—white, pink, crimson, etc.—no two

alike, and mostly perfectly double and very sweet.

Greatest novelty this year. Fresh Seed 50c, per

pkt.—or for 40c, we will send

1 pkt. New Multiflora Roses. All colors.

1 " Moss Verbena. Exquisite novelty.

1 " Japanese Chrysanthemum. All colors.

1 " Weeping Palm. Highly ornamental.

2 " Fanny, 1 New Scarlet, 1 New Giant Mixed.

1 Resurrection Plant. A great curiosity.

1 bush Spotted Cactus. Exceedingly lovely.

1 " Menziesia. Intensely brilliant.

1 " Rain Lily. Variegated Tuberoses.

6 " Fanny Gladiolus. All different colors.

10 " Oxalis. Mixed colors. Also

Our great 144-page Catalogue, and the

MAYFLOWER Monthly Magazine for a year

(64 pages and colored plate each month, devoted to

Flowers and Gardening). Worth \$1.50, but for trial

send us 10c. The names of 5 or 10 people who

our catalogue of Flower and Vegetable

and New Fruits in the most correct and

illustrated. Several colored plates, 144 pages. Send

FREE to any who order or who expect to, later.

JOHN LEWIS CHILDS, Floral Park, N. Y.

## Get Ayer's Cherry Pectoral

"Get it honest if you can, but—get it."

It cures all coughs and colds.



## The Family.

### THE FIRST STORM.

Lanta Wilson Smith.

I stood one dreary twilight  
And watched the storm sweep by—  
The first wild storm of winter,  
With lowering, angry sky;  
With winds that shrieked and wrestled  
With tree-tops tall and bare,  
That caught the snow and flung it  
In white drifts everywhere.

Against the frosty window  
I leaned an aching head,  
With eyes that saw but dimly  
Through bitter tears unshed.  
For out upon the hillside  
Where fierce the winds must blow,  
My little child lay hidden  
Beneath the drifting snow.

The burning coals were glowing,  
The room was warm and bright;  
How could I leave my darling  
Out there that stormy night?  
Alone there on the hillside  
In darkness, storm, and cold,  
Shut out from all home comforts—  
Oh, this was grief untold!

Just then a soothing Presence  
Seemed waiting at my side  
To stay the throbbing current  
Of grief's relentless tide.  
"Not there—not there," He whispered,  
"Beneath the frozen sod;  
But far from storm and sorrow,  
At home—at home with God!"

"Think not of earthly shadows,  
But lift your eyes above;  
The Father keeps your treasure  
Safe in His arms of love."  
A holy calm fell o'er me;  
Their forms I could not see,  
But all my sainted loved ones  
Seemed hovering over me.

I saw as in a vision  
My child's sweet, smiling face,  
With all the radiant beauty  
Of holy, heavenly grace;  
I caught a glimpse of glory  
That stormy winter night,  
That glides the grave's dark shadows  
With heaven's eternal light!

Phentz, R. I.

### Thoughts for the Thoughtful.

Who shall cry, and He not hear?  
When the night comes down in dread,  
Lo! He standeth very near;  
"Child of Mine, be not afraid;  
In Mine arms you need not fear,  
In My hands your hands are laid."  
— Katherine Tynan Hinkson.

It is not talent, nor power, nor gifts that  
do the work of God, but it is that which lies  
within the power of the humblest; it is the  
simple, earnest life hid with Christ in God.  
— Frederick W. Robertson.

Sometimes it is the soul which needs to  
be put in order before we can do any duty  
as we ought. If the soul is sick, we shall  
put no heart into anything we do. To finish  
any work well, we must have faith,  
courage, confidence, and be able to put our  
heart into it. But, if the heart is cold and  
dead, we shall do everything in a cold and  
dead way. The nearest duty, therefore,  
may be to take care of our mind, our heart,  
and our soul. To come into the presence of  
God, to give ourselves up to Him, to begin  
a new life of obedience, faith, submission,  
patience, hope—this may be our nearest  
duty. — James Freeman Clarke.

If Jesus came to earth again,  
And walked and talked, in field and street,  
Who would not lay his human pain  
Low at those heavenly feet?

And leave the loom, and leave the loom,  
And leave the volume on the shelf,  
To follow Him, unquestioning, mute,  
If 'twere the Lord Himself?

— Owen Meredith.

What we were born to is like a fatal coil.  
We are told that one's grandfather cannot  
be shaken off; that he is to be a lasting  
nightmare. But faith teaches the varied  
vagabond the way of escape from his an-  
cestors. The soul may slip the leash of  
heredity. Fate pursues, but it eludes the  
lapse. It is doomed to nothing but itself.  
It is heir to nothing which God cannot re-  
generate, use, soften, or restrain. Some-  
times the supposed hindrance turns out to  
be an unusual and unlooked for talent or  
opportunity. The slave-boy becomes ere  
long the Bishop of the Niger. — ANNA ROBERTSON BROWN, in "The Victory of Our Faith."

A dear friend who was no stranger to sorrow,  
facing another great trial, asked in a  
hastily pencilled note, "Can you send up a  
few sky-rocket prayers for me?" How  
many times in the years since then have I  
thought of that expression and blessed God  
for the possibility of sky-rocket prayers,

and the assurance of their acceptability to  
Him. No one is so busy, no one has so  
many cares, no one has already so many to  
pray for, that he cannot send up unnum-  
bered sky-rocket prayers between day-  
dawn and dark, and even in the wakeful  
watches of the night. His time may be too  
full to admit of writing, as his heart  
prompts, to his absent friend, but it is  
never too full for sky-rocket messages to  
the Throne for him. — The Advance.

It is a well-known fact that the fear of  
the Lord and the knowledge of God are not  
fruits which grow on every wayside bush,  
to be plucked by every idle passer-by, to  
be dropped carelessly and trodden under  
foot. Without seriousness and devotion,  
without protracted and unflagging toil, the  
things of God are not to be attained. You  
must be up betimes; you must be on your  
knees early; you must lay open the book  
Wisdom, pore over its pages, and diligently  
turn its leaves, meditating on its sayings  
day and night. The kingdom of God and  
His righteousness must be sought, yes, and  
sought first, sought exclusively, as the one  
important object of desire. — R. F. Horton,  
D. D.

Here, though we work never so hard, we  
have no assurance that our perplexing  
problems will be solved; there, we have the  
assurance that our work will bring the de-  
sired solution and make all things plain.  
The postponements of earth will all be over-  
taken, worked out to completion, and every  
dark thing made clear and satisfactory.  
This long and painful sickness, that sudden  
and distressing death, yonder trying loss,  
yonder broken plan, yonder cruel decep-  
tion—these are to be thoroughly under-  
stood. All the black storm-clouds of life  
are going to be rainbowed, and shot through  
and through with transfiguring light, and  
made things of joy and rejoicing forever.  
You will know then why you failed and  
why you lost and why you suffered and why  
you were circumscribed; for you will find  
all the things which pertained to you and  
yours in their proper places in the glorious  
and all-wise plan of God. — DAVID GREGG,  
D. D., in "The Heaven Life."

Our Lord is with us all the days; but often  
our eyes are hidden, that we do not know  
Him, and if for a radiant moment we dis-  
cern Him, He vanishes from our sight.  
There is an experience in which we do not  
only believe that He is near, but we per-  
ceive His presence by the instinct of the  
heart. He becomes a living, bright reality,  
sitting at our hearth, walking beside us  
through the crowded streets, sailing with  
us across the stormy lake, standing beside  
the graves that hold our dead, sharing our  
crosses and our burdens, turning the water  
of common joys into the wine of holy sacra-  
ments. Then the believer leans hard on the  
ever-present Lord, drawing on His full-  
ness, appropriating His unsearchable riches,  
claiming from Him grace to turn every  
temptation into the means of increasing  
likeness to Himself. And if the branch  
abide constantly in the Vine, it cannot help  
bearing fruit; nay, the difficulty would be  
to keep the fruit back. We have to do with  
the death and not with the life part of our  
experience (Rom. 8: 13). The oftener we  
sow ourselves in the clouds of daily self-de-  
nial, falling into the furrows to die, the more  
fruit we bear. It is by always bearing about  
in the body the dying of the Lord Jesus  
that the life of Jesus is made manifest in  
our mortal flesh. Prune off every bad on  
the old stock, and all the energy will pass  
up to the rare flowers and fruits grafted  
there by heaven. — REV. F. B. MEYER, in  
"Chambers of the King."

### DR. BARNARDO, THE CHILD- RESCUER.

Louisa A'hmuty Nash.

WHENEVER any great work is to be  
accomplished, a personal cry en-  
ters the ears of the worker as his call. St.  
Paul heard the Macedonian cry, "Come  
over and help us." Moses' heart was  
pained by the slave's work and the task-  
master's whip, by which his brothers suf-  
fered. The "factory acts" were not ac-  
complished in England until the dwarfed  
and half-starved little factory toiler was  
brought up to London and shown to the  
British Parliament. Dr. Barnardo, the savior  
of the city Arab of the East End of Lon-  
don, received his message in the person of  
little Jem Jervis, one of the vast army of  
the "don't-live-nowheres." The vision of  
a company of this army sleeping on a  
slanting roof of a building, with their feet  
in the gutter, settled him in his self-ap-  
pointed mission. Jem says to him: "When  
I have a half-penny, I don't like the bitin'  
and scratchin' in the lodgin' bed." Jem,  
who had been "dragged up" by a rough  
bargeman, said, when he first heard the  
story of the Cross of Christ, "Oh, sir, that  
war wuss nar swearin' Dick served me." Swearin' Dick had kept Jem from making  
his escape from the barge by threatening  
that his bloodhound should bring him  
back for him to kill.

Jem was the nucleus of a street-waifs'  
home of twenty-five like himself. And  
their home maker gave up his chosen pro-  
fession of physician and the ideal he had

set before him of the medical missionary in  
China.

When in England, I used to follow with  
warm interest Dr. Barnardo's work with  
its ever-widening circles and increasing  
difficulties step by step, and felt indignant  
at the detractors of such a benefactor to  
the human race, for the average of the  
saved little urchins soon reached a thou-  
sand each year. Henry Labouchere—  
who, in the pages of Truth, first "scalps a  
new apostle," and, when the light is turned  
on and he is found true to his creed, then  
befriends him—made ugly accusations  
against Dr. Barnardo—that he kidnapped  
children from the Roman Catholic Church,  
and that the funds the public entrusted  
him with were misapplied; and later came  
charges of the Labor party in the Canadian  
cities against his young emigrants. The  
legal costs of the two first cost him eight  
thousand pounds, but on his acquittal as  
many friends rallied around him; and the  
investigations of the Canadian government  
proved that out of 8,125 immigrants, spread  
over twenty-seven years, only fifty-two  
had ever been convicted of the smallest  
crime!

In point of fact, Dr. Barnardo never sends  
across the water but the "flower of his  
flock," and then not till they are masters of  
self-supporting trades (sixteen of these are  
taught them). Careful after-supervision is  
kept over them, and a return to England is  
guaranteed in case of failure. The demand  
for his boys being five or six times greater  
than the numbers he supplies, shows how  
futile were the charges made by the idle  
and envious "ne'er-do-weels" of the  
cities.

Out of his care for the children the study  
of the entire social system forced itself  
upon him, and with it the necessity for  
seeking a remedy for some of the collateral  
evils, side by side with his child-saving.  
For instance: The numberless illegitimate  
infants that are brought to him have made  
of him a Christian baby-farmer, and at the  
same time a rescuer of the hapless mothers.  
His plan is to take the child on condition  
that the mother takes the employment  
found for her and pays a certain sum  
weekly for the child. As a help to her  
some lady charges herself with the welfare  
of the girl. So well has this method suc-  
ceeded that out of three hundred cases only  
one lapsed into immorality. Then because  
he found that these girls so often came out  
of the State charity schools, where they  
were herded in huge barracks and were  
turned out eventually utterly unused to the  
ways of the world, Dr. Barnardo deter-  
mined to start cottage homes, not barracks,  
for these neglected or orphan girls. In the  
village of Ilford stand today forty-nine  
cottages, that provide for a thousand chil-  
dren.

Because he found so many of his rescued  
ones unfit, from physical causes, to stand  
the wear and tear of a working life, he has  
founded several hospitals for such, which  
William Stead names Dr. Barnardo's  
"Palaces of Pain," with their five hundred  
inmates.

How is it possible for one man to raise a  
sum of \$700,000 a year? This is what he  
says himself: "My first Home was a ven-  
ture of faith. It had not even the promise  
of a shilling; but the prayers of Christian  
friends were round it like an atmosphere.  
And now my large family of nearly 5,000  
children is dependent upon supplies sent  
down from heaven, as literally as if an  
angel brought them."

Brought often to the direst straits, with  
sickness breaking out and the cold winter  
setting in, prayer is still his only resource,  
and he says: "It has never failed me  
yet."

George Müller, of the Bristol Orphanages,  
is a still more remarkable case, for he folds  
his hands in prayer and leaves them folded,  
whereas Dr. Barnardo lets the world know  
all the time of his work and its needs. He  
edits three different periodicals, which are  
constantly throwing the light upon it. Just  
lately, as he has completed the thirtieth  
year of his Homes and his own jubilee, he  
organized a most remarkable spectacular  
display of organized philanthropy in the  
Albert Hall, London, before the Prince and  
Princess of Wales and a monstrous audi-  
ence. A mammoth troupe of 3,700 children  
were brought from the various homes and  
with the necessary paraphernalia illustrated  
their teachings and their plays in a long  
program without a hitch. Such was the  
sample of 30,000 children taken from the  
gutter, sheltered, cared for, body and soul,  
their faculties trained for useful lives—  
centres for good in their new spheres of life  
instead of spots of moral contagion in the  
old.

Portland, Oregon.

### THE DECOLLETE IN THE MAGAZINES.

I WONDER how much farther this unseem-  
ly practice is to go, of turning the adver-  
tising pages of the popular magazines into la-  
dies' private dressing-rooms with the ends  
knocked out for free public exhibition? Every  
month I turn through the advertising pages of  
some of the leading publications, and there  
greet my eyes anywhere from a dozen to twenty  
pictures of females in a state of dishabille  
shameful anywhere outside of the sacred seclu-  
sion of a private dressing-room. The majority  
of these pictures represent disrobed females en-  
gaged in lacing certain brands of corsets over  
their otherwise nude busts. The vulgar adver-  
tiser seems to have been given carte blanche by  
the magazine publisher, regardless of common  
decency. He is a privileged character. He,  
only, is licensed to make a display which  
would subject even his presumptively coarser  
brother of the theatrical bill-board to summary  
arrest and fine.

Beside the unblushing corset advertisement,  
there are two or three other classes of indecent  
magazine illustrations. On the first advertis-  
ing page of the June number of one of the most  
widely circulated monthlies, the "pretty girl  
with the pearly teeth" who holds up a bottle of  
Rabifoon, wears a corset slashed almost to the  
waistband, such as one would not expect to see  
in real life outside of a low Bowery theatre or a  
Coney Island beer garden. The three ladies be-  
neath her, who watch the Cupid make his ad-  
vent on a Crescent bicycle, are rather more mod-  
est in the matter of neck and bust exposure,  
yet there are mothers who are just foolish  
enough to prefer that their young daughters  
should not have such models of attire set before  
them with the tacit sanction of people of so high  
repute as the publishers and editors of this mag-  
azine.

On one page the bicycle waist, leggings and  
skirt holders have an inning. Bare limbs may  
not be quite so objectionable as bare busts, but  
how are we to rear up a generation of modest  
girls with even this lesser degree of immodest  
exposure of person set before them monthly?  
Another page has three of these décolleté figures,  
and the following one comes in again with a  
pair of limbs exposed to the knee. The June  
issue, by the way, is not up (or down) to stand-  
ard, either. There are only ten or twelve palpa-  
bly indecent exposures of the female person.

The April number—I have not the May num-  
ber at hand as I write—falls woefully below  
the Oriental standard of propriety which the  
advertising pages of this journal have been set-  
ting, containing only five indecent illustrations  
accompanying advertisements. The usual dull  
monotony of feminine forms trying on low-cut  
corsets before mirrors is varied in the January  
number by such exhibitions as a coy maiden  
holding up before her a union suit of under-  
wear; a female figure bedecked in the trappings  
of royalty, the skirts of which are abbreviated  
to a point several inches above the knee, con-  
trasting the full length of one black stocking  
with the other limb to show how glossy the  
Diamond dyes render the hose.

I have singled out this particular journal, be-  
cause it has outdone every other periodical com-  
ing beneath my observation in the matter of pa-  
radising upon its advertising pages figures which  
if offered by contributors as illustrations for  
contributions to the literary department, would,  
no doubt, be rejected with a shudder of horror  
and an outburst of virtuous indignation by  
the aesthetic and refined editor. But where's  
the odds? Indecency is as indecent on one  
page of a magazine as another.

No doubt these advertisements pay well. But  
are they not an affront upon the decency and  
modesty of a majority of the readers of the pe-  
riodical which they would be quick to resent if  
offered in any other way? I do not see why the  
public should be any the less ready to submit to  
that which must be so demoralizing to the boys  
and girls of the homes into which this peri-  
odical goes, because it is suffered by a literary  
publication of a high grade? Why should pure-  
minded ladies protest against the obscenity of the  
bill-boards, the Police Gazette and the con-  
tinental art standards, or shudder at the dan-  
ger of contamination from drinking cups, and  
then coddle such a source of moral contamination  
as this? I believe it is an evil which might  
speedily be remedied. A hint from patrons of  
moral refinement would surely open the eyes  
of the publishers. — REV. J. F. COWAN, in Union  
Signal.

### CHRISTMAS FOLLY.

WHEN Christmas is over, the tree dis-  
mantled of its toys and its twinkling  
tapers, the gifts discussed and laid away, and  
the hour of sober reaction arrived, in too many  
households there is a sigh over what may be  
christened Christmas folly; for fast in the wake  
of Christmas follows the pursuing train of the  
Christmas bills, and fathers struggling to sup-  
port large families on slender salaries, mothers  
accustomed to the drill and the discipline of a  
thousand small and obscure economies, sud-  
denly awakened to the fact that the beautiful  
season has left them to drag through weary  
weeks a ball and chain of harassing indebted-  
ness. Than this nothing can be more depress-  
ing, nothing more fatally sure to wreck domestic  
peace, and to age men and women prematurely,  
and well would it be for us all if a few rules could  
be laid down and resolutely observed, so that  
Christmas should never cause us to indulge in  
reckless spending far in excess of the income.

In the first place, if people cannot deny them-



selves the great pleasure of gift-making, let them limit the number of those who are on their list. The widening circles, which, beyond the immediate group at the fireside, include aunts, uncles, cousins nearer or farther in degree of kinship, friends, and acquaintances, run up in some cases into the hundreds.

To send even a letter — which, by-the-by, is an admirable Christmas gift in itself, so personal, so intimate, so fragrant with affection it may be — to send even this to everybody one wishes to compliment means a large investment of time, thought, and trouble, and to those who must count very frugally indeed, the stamps mean an outlay which may be formidable. For some of us any recognition of the Christmas joy, beyond our verbal expression of good-will, is really a phase of Christmas folly.

But it is not the crowning folly. This is reached in the giving of what may be described as the composite present — the present sent by pupils to their preceptors, by congregations to their pastor, by teachers in Sunday-schools to their superintendent. In every assemblage of people who thus bestow a united gift there are not a few who cannot easily and comfortably afford to give anything at all, but who have not the moral courage to decline, and so, with smiling faces and reluctant hearts, they add their grudging and hardly earned dollars, wondering the while what they can do without to make up for the useless sacrifice. Pride, that insatiable Moloch of the human heart, urges them on, and they simply do what they prefer not to do because they are afraid either of being thought mean and stingy or of having their poverty suspected. This is the coronation of Christmas folly.

Christmas is so dear and sweet a season, so full of jollity, so radiant with loving thoughts, that it seems a pity it should ever be spoiled or shadowed by a misconception. A truer self-respect, a finer feeling for the meaning of the day, a greater delicacy and discernment, would save us from clouding our sunshine, or wronging our creditors, or defrauding ourselves of the ease of mind which should be our right, or making our homes unhappy because of anxieties induced by wasteful spending during the holidays. By all means the open hand where it can be afforded; but never the expenditure which transcends honor and honesty, and is weak and ill-judged, and leads one not to Christmas merriment, but to Christmas folly. — *Harper's Bazar.*

#### THE UNBROKEN HEART — A FALSE ALARM.

He was sitting at the window, and his little nose was flat.  
As he pressed his face to kiss me, with his lips against the pane;  
Then I bent — but without kissing — in vexation seized my hat;  
It had jostled, and I knew that I would barely catch the train.  
Came just faintly, "Papa, kiss me!" as I hurried out the gate,  
But my time was all too scanty and I really couldn't wait,  
For I heard the distant whistle and I knew that I was late,  
And my work accumulating in the town.

He was sitting at the window, and as toward rolled the train  
I looked back to see the house and into distance watched it pass,  
And I knew that he was crying with his little might and main  
For the kiss I hadn't time to press against the window glass.  
I could see him with his "choo-choo" quite disowned upon the floor  
And his wooden blocks forgotten — and my parent heart grew sore,  
And I thought: "Dear God — what — what if I should never see him more  
At the window when I started for the town!"

He was sitting at the window, and his cry a little moan,  
As my mental vision saw him all that long and wretched day,  
And my foolish, fearful fancy knew him dying there alone,  
With his kiss that still was waiting for his papa, far away.  
He was dying of the grieving — of the awful, awful ache  
Of his little baby heart that love had only failed to break,  
And I pushed the papers from me and declared that I would take  
The returning train and hurry from the town.

He was sitting at the window as I clattered at the gate,  
And his tiny nose was flattened as he pressed it to the pane,  
And I heard his joyful clamor, as with baby heart elate  
He screamed out a royal welcome with his little might and main.  
With a brown and sugared doughnut held in either chubby fist,  
And his cherry lips a-pucker in the quaintest sort of twist,  
To my arms he came a-leaping, and he clamored as I kissed:  
"Now, ven, papa, what you bling me f'om ve town?"

— *Chicago Record.*

#### The Little Fern.

A GREAT many centuries ago there grew in one of the many valleys a dainty little fern leaf. All around the plant were many others, but none of them was so graceful and delicate as this one. Every day the cheery breezes blew and the merry sunbeams darted in and out, playing hide and seek among reeds and rushes; and when the twilight shadows deepened, and the sunbeams had all gone away, the little fern curled itself up for the night with only the dew-drops for company.

So day after day went by, and no one knew or found the sweet wild fern, or the beautiful valley it grew in. But a great change took

place in the earth. Rocks and soil were upturned and the rivers found new channels to flow in.

Now, when all this happened the little fern was quite covered up with the soft, moist clay, and, perhaps, you think it might as well never have lived as to have been hidden away where none could see it.

But, after all, it was not really lost; for hundreds of years afterward, when all that clay had become stone, and had broken into many fragments, a very wise and learned man found the bit of rock upon which was all the delicate tracery of the little fern leaf, with outline just as perfect and lovely as when long, long ago it had swayed in the breeze of the valley.

Is there not a sweet lesson for us in the life of the little fern? It will do us all good to remember that none of the beauty in this fair world around us, nor anything that is sweet and lovely in our own heart and life, will ever be useless and lost. As the little fern lay hidden away, waiting to be revealed again centuries after, so should we, day by day, quietly cultivate all lovely traits of character, thus making ourselves ready to take our place in the world's work. — *Exchange.*

### Boys and Girls.

#### A PRIZE IN A PIT.

Ada M. Melville.

BOB and Max were somewhat inclined to sneer at the "important announcement" made by Superintendent Jackson, but Miss Bessie's eyes flashed their way just then, and they satisfied themselves by a show of indifference.

"Will you try for the prize, boys?" she asked, catching Bob by the sleeve as he hurried away at the first possible moment after the benediction.

"Naw! Who wants his old dollar? I can earn a dollar any day and change it for a gold one without learning Scripture verses," and Bob gave his arm a decided jerk.

"O Bob — brother Bob! Don't you, won't you ever care for anything? I am going to give you each a copy of the Sermon on the Mount, a lovely little vest-pocket edition. There!" and her deft fingers had tucked one into Bob's pocket and another into Max's hand before either could escape.

"Now, you two boys," continued their teacher, "show what you can do. I would be so proud if" — she was a tender-hearted little woman, and just then her brown eyes were unwontedly bright. Her grasp on Bob's coat relaxed, and the two boys hurried away.

Superintendent Jackson had offered a gold dollar to each boy and girl who would commit to memory, during the three months to ensue before Christmas, the entire Sermon on the Mount.

One beautiful Sabbath morning, a few weeks after the offer of the prizes, there were two empty seats in Miss Bessie's class and two boys were tramping through the woods away from home. Bob's father was a stern man, and though his wayward son was a continual source of sorrow and perplexity, the boy had no reason to think his father held any love for him. Ever since he could remember he had been "made" and "forced" to obey. Now he was too old to be compelled, and was taking the law in his own hands. As for Max, his father was a shiftless, drunken "ne'er-do-well," who paid no attention to his pale-faced wife's bemoaning over her wayward son.

There was to be a prize-fight in a neighboring town, and Bob had made up his mind to go. It was not difficult to secure Max's company, and early on Sunday morning the two set out to "tramp it" through the woods, carrying their guns for chance small game and a lunch in their pockets.

For two hours they followed a trail through the dense wood, a path not often used, but leading more directly to their destination than the regular road.

Suddenly Bob stopped. "I know a shorter cut than this," he said. "The path leaves the brook here, but if we follow the brook on down the ravine, it will cut off a mile or more."

"Lead on," answered Max; and Bob plunged into the bushes that now grew thickly beside the little stream. They plodded on in silence, until Max, asking Bob to wait for him, turned aside in pursuit of a rabbit which had leaped across their way. Bob sat down on a boulder. In a few minutes he heard a shot. After a bit he grew impatient. He whistled. No response. Then he got up and followed in the direction Max had taken, giving the imperative call that for years had been used to summon the lad to his side. He listened intently and found himself growing uneasy. At last he gave three louder

calls. Clear, but faint and faltering, came the well-known answer — two long, two short — "Can't go — you come."

Bob dashed ahead. In a half-minute came another call — two short — "Hurry up!" The tall grass wound about his feet, the branches whipped his face.

"Where are you?" he shouted.  
"Look out — there's a hole!" answered Max's voice in smothered tones.

But it was too late. Bob was rapidly pushing his way through vines and brake to a clearing he thought he discerned in the direction of Max's call, when suddenly the ground gave way under his feet and he slipped, slid, struggled and finally pitched headlong, amid falling earth and tearing branches, into a wide, deep pit, at the bottom of which lay Max, white and bleeding.

Bob tried to struggle to his feet, but with a groan he sank back. Another desperate effort, only to fail.

"Where are we, anyhow, and how did you get into this mess?" he groaned, after his painful and fruitless struggles to rise.

"I fell the way you did. This must be a cave-in of some sort. My gun caught as I went down. Guess I'm shot somewhere. My leg is doubled up under me. Can't you get up?"

Another fierce tussle resulted only in a shower of loosened earth.

"Give it up!" said Bob — probably for the first time in his life.

In silence the boys faced the situation. They were in a portion of the woods rarely visited. Their prison was not very deep, but in their helpless condition it was, as poor Max put it, "as deep as the grave."

They did not talk much. As the shadows deepened Bob managed to get nearer Max, and when night's darkness shut them in, these two boys, who had never exchanged a tenderness, lay hand in hand, while unseen tears rolled down their cheeks.

Once Bob groaned aloud.

"Hurt bad?" said Max.

"Yes — not as bad as you, I guess."

But it was not his twisted knee that disturbed Bob just then, so much as certain memories of boyhood — little boyhood — when he wore his hair in bright curls coaxed into graceful obedience by his mother's proud and patient fingers.

"She was good to me," ran his thought. "I used to kneel down by her and say 'Now I lay me' . . . 'If I should die before . . . Wonder if we will be left to die in this hole? . . . Say, Max!"

"Yes?"

"Think we'll pull out of this?"

"Chances look slim."

"And if we don't?"

Max's sole reply was a closer grip on his companion's arm.

The night wore away — a long, dreary, thoughtful night. Max's gun lay beyond his reach and Bob's had been rendered useless by the fall, so they could not attract attention by this means. The occasional halloo or whistles they could give rang out mockingly on the silence. There was nothing left to them but painful, anxious waiting.

"I say, Max" — Bob's face flushed and his voice faltered. "I was thinking," he said. "It's no use to call for help, we're hoarse now. If Miss Bessie were in our fix —"

"She'd pray," Max finished the sentence in reverent tones.

"Can't we?"

"I don't know how."

"Well, praying is only talking to God."

"Folks like us can't talk to Him!"

"We'd have to begin some time. Miss Bessie says He'll listen when you're in earnest."

"It's mean to pray just because you're cornered!" flashed out Max.

"That's so; but it's only a part of all our meanness. If ever I get out of this I mean to behave."

"Me too!"

"Let's pray, then."

"I can't; you go on and count me in."

Bob covered his face. Max closed his eyes and waited.

"Our Father which art in heaven" — he had learned that in the days of "Now I lay me" — "we've not been good, Max and me, but we mean to be. We want to get out of this and start over. Please help us! Amen — for Jesus' sake."

On leaden feet Monday morning passed to noon, and noon declined to evening. The lunches of bread and cheese were nearly gone and the boys were tortured with fever and thirst.

"What you hunting for?" asked Bob, as he saw Max fumbling for his pocket.

"Miss Bessie's little book. Thought I'd read a bit. Guess it must have dropped out when I fell."

"I've got mine. Never took it out since she put it in there."

"Read some aloud, won't you?"

Bob was a good reader, and before the light of that long day was gone he had read the whole of the Sermon on the Mount to an audience that lost never a word.

"I have an idea, Max. Supposing we put in our time learning the Sermon? It'll help us forget — all this — and help us if we get out."

Thus they began to commit the Master's words, one reading aloud and the other repeating, turn about, and then reciting from memory.

Wednesday morning dawned, and, in spite of faintness and fever and fears, they studied the pages of the diminutive book which not long since they had scorned.

"Wish I could see Miss Bessie!" sighed Max.

"If we had a pencil we could write a note in the book in case" —

A search in their pockets revealed a pencil stump. With nerveless fingers and amid many pauses Bob wrote on the tiny fly leaves and about the narrow margins:—

DEAR MISS BESSIE: We've nearly learned the Sermon since we fell in here. We're sorry we ran away. If we could have another chance we'd do different. Tell the boys it don't pay to be bad. Me and Max send you and our folks our love. We're not afraid to die now. But we were. You helped us.  
BOB.  
MAX.

On Thursday morning Miss Bessie had a call from Bob's father.

"I am uneasy about my son," he said. "Something tells me he's in trouble. He went to a prize-fight. Max was with him. I do not believe they ever reached the town. Your dog often goes out with the boys, and I came to see if you could start him out to hunt for them."

Nero will not hunt anything unless I am with him. Make up a party, and we will search for the boys. I can go on horseback."

Nero responded intelligently. For several hours the party searched, with no clue to the lost ones, until Nero came bounding to the side of his mistress with something in his mouth. It was a copy of the Sermon on the Mount. The hunt was resumed with redoubled zeal.

Just at sunset the dog gave voice to a succession of short, sharp yelps of joy and bounded out of sight. Miss Bessie summoned him to her side by the whistle he had been trained to obey, and he rushed into her presence, his great brown eyes telling the good news as plainly as human speech could have done — "I've found them! I've found them!"

"There's an ugly pit somewhere about here, Miss," said one of the party, "where the ground sank in two years ago. I clean forgot it till now. Shouldn't wonder if it had trapped them boys."

Nero led them straight to the spot.

Max was unconscious, and Bob could not speak above a whisper.

"How did you know?" he asked Miss Bessie as she bent over him, using the simple restoratives they had brought.

"First, dear, God directed us. Nero found Max's little book and led us here. God has been merciful!"

"Get the other book — my pocket — Jesus is!" — Unconsciousness crept over him and the little procession moved quietly through the quiet forest toward home.

The centre of all the Christmas joy in the village that year was Sweetbriar Chapel. Early in the eve of the holy, happy day the chapel was packed to the doors with an eager, expectant crowd. The prizes offered by Superintendent Jackson were to be awarded. There were several successful competitors, but the congratulatory applause was given with evident reserve for some later developments.

All sounds were hushed when Superintendent Jackson arose and told the story of the boys' adventure and rescue. The pent-up feeling had its way when Miss Bessie went to the platform, leading to the front her two scholars who were still, as Bob said, much "the worse for wear."

Looking manfully into the upturned faces of their dear ones, the boys recited in concert the whole of the Sermon on the Mount, studied when death seemed their only escape from pain and starvation. It was a Christmas sermon.

At its close, in response to the superintendent's "Let us pray," Miss Bessie knelt in the midst of two families wholly restored and united in Christ. And thus the prizes were won.

Chicago, Ill.



## Editorial.

## FORMS OF RELIGION.

THE variety in the forms of religion are derived from the variety in human nature. Men are neither born nor educated alike; they are of many sorts. These different sorts of men and women can no more put on the same form of religion than the same style in their clothing. Protestants adopt variety in religious forms because they regard the form as non-essential. Essential religion is inward, consisting of the new life created by the Holy Spirit; it is vital and experimental; and the main end of religious profession is the cultivation of this experimental life. The form proper to cultivate is the one which best secures this grand purpose. The best help in this matter may be in the large church; it may, on the other hand, be in the small and struggling church. As a matter of fact, we are apt to find the most idlers in the large churches, and some of the persons trained best for Christian work and religious life are in the small churches. The small church develops leadership, resources and independence. The small band is almost invariably a working force. To maintain their ground the members must depend on themselves and the Master.

## SELFISH LOVE.

ALTHOUGH love and selfishness are accounted as nearly opposite and mutually excluding as the terms can be, nevertheless there is a feeling for which no better name suggests itself than selfish love. In other words, the love and selfishness are so mingled that it is difficult to tell which of the two predominates. Do not the Saviour's words to His disciples (John 14: 28), "If ye loved Me, ye would have rejoiced because I go unto my Father," contain a much-needed lesson for many modern mourners? The disciples were so absorbed in themselves and in their own prospective loss that they had no thought for their Master's gain. And hereby their love was shown to be sadly defective, if not altogether lacking.

We see a similar display of self in much of the lamentation over departed friends today. The violent grief proclaims that, not the good of those to whom we profess such extreme devotion, but our own inconvenience or loneliness, is the main thing in our thought. Disinterested love is rare. We are apt to love other people because of what they have done or can do for us. Is not this loving self in a roundabout way? When our love gets truly Godlike, it will go out mainly toward those from whom we have no hope of return; it will delight itself in giving, not in receiving.

## THE GOVERNMENT IN BUSINESS.

THE city of Boston is considering the establishment of a municipal printing-office. A strong effort is being made in New York to have the municipality become owner and manager of the several gas companies. The success of the free employment bureau in New York city, after a few months of trial, has led to propositions for similar offices in Buffalo and Brooklyn. Several municipal lighting plants are in operation in Massachusetts which have been established within a few years. Propositions to have Boston and the suburban cities and towns become owners of the West End street railway are pending, and though they may not reach fruition, they will surely result in further agitation of the question. A Massachusetts millionaire, president of a Western railroad, has said within a short time that governmental ownership of the railroads will be the solution of the railroad problems, that it is sure to come, and that it will appear first in governmental ownership of the street car lines.

Here is a significant array of facts which have transpired in a short time in the ordinary course of our political development. "Political" is the word rather than "industrial" or "social," because these facts have to do with the development of mankind as a political organism, as a growing whole, and their bearing is fully as much upon politics and government as it is upon industry or society, though all of these realms are affected and a clear classification is impossible.

Now, these facts have come to be so, not because of any one philosopher's theory that it would be a good thing to have the government enter this sphere of activity, but because, in the development of government in its relation to the people, it has

been found that the people, in their organic capacity, with the government as their servant, or as their avenue of expressing themselves collectively, can render certain service to the whole number of people more efficiently and cheaply than equal service can be rendered by private individuals or by quasi public corporations.

Hence these facts reveal the tendency of the times in political development. They show on what lines the people are thinking and what is found to be a promising field for the activity of the government. Other facts of a little older date show, also, that the tendency of the times is to closer governmental watch over the quasi public corporations. That is, the people, for themselves and by themselves, by their official representatives selected according to forms of law which the people have themselves determined, are on the watch for their own protection against certain of their own number whose disposition to make the people subordinate to their private fortunes has aroused suspicions. Recent Massachusetts law, for instance, has put strong restrictions upon the quasi public corporations in the interest of the public, and they will probably never again be as free as formerly to do nearly as they please about their affairs regardless of the public. Issue of new stock is closely guarded, and none can be sold without the consent of the State commissioners in that department, who represent the public.

Objectors to the entrance of the government into fields hitherto occupied by private enterprise may not realize the thoroughly reasonable basis upon which such action rests. But it will not be difficult to show that the tendency of the times is right in line with the scientific aspect of the body politic. The whole people are an organism of which each person is an essential part, with his duty to serve the organism and with the duty on the part of the organism to protect him and to promote his prosperity in order that its own peace and progress may be promoted by the well-being of its individual parts. The government is the will of the organism asserting itself for the good of the whole. Until a comparatively recent era the function of the government has been regarded as chiefly the preservation of order and the administration of law in such a way that the personal activities of the individual members of the organism might be exercised with the most freedom and profit consistent with the good of the whole.

But with modern industrial development has come a new consciousness to the body politic. It finds that it can serve itself in new ways. Though hitherto the organs for such service have been lacking, the will of the people can create them and can use them economically and effectively for the service of the whole body. Nothing in this doctrine is contrary to the nature of the political body. On the contrary, it is exactly in harmony with it, and the step of self-service is exactly the one which the body might be expected to take as soon as its development showed the practicability of the plan.

The immense benefit of this service to the public is quickly apparent. Instead of all the people being put under tribute to a few of their number who render the necessary service as a private enterprise and who make colossal fortunes from the peculiarly advantageous position which they occupy as masters of the people in a certain domain while nominally serving them, the people serve themselves by means of some of their own number in their own employ. All the margin of profit is saved to them instead of being diverted to private purses already so swollen as to be a danger to the people in creating false and degrading distinctions of station and in corrupting the legislative representatives of the people in order that the unscientific relation between people and servant may be continued. When the people, as a body politic, ought to undertake to serve themselves in any given direction must depend upon the development of the needs of the community in that direction. The questions will arise and will be answered one by one, but when the whole public are made tributary to fortunes whose existence depends not upon the ability of the owner so much as it does upon the tightness of the twist which he is able to get upon the people, then the answer is very likely to be given soon in that particular case.

The signs of the times point to marked changes in the near future in the relations of the people to the natural monopolies and to the quasi public corporations. While the evils of public management may be easily demonstrated from experience, it should be remembered that the assured tri-

umph of civil service reform principles is a guarantee that public offices will not be the spoils of party and that men must be competent if they are to get or to retain position in the large majority of our public offices. Events are taking shape for a better future for government service, and, with the capacity on the part of the public servants to do more and better work, it will be natural for the public to place such work upon them to be done.

## Deplorable Denunciation of the Christian Church.

IS the Christian Church apostate? So it must seem to the readers of the daily press of this city. Evangelist Jones at the People's Temple pours himself out in contemptuous speech, severest sarcasm, and vulgar wit in condemnation of the membership of the Christian churches. His utterances grieve and shock us beyond measure. Desiring to give our readers an intelligent report of every special religious effort in this city, we have grouped in this issue portions of the sermons of Mr. Jones; but his harsh arraignment of the members of churches and his more offensive use of slang we have changed and eliminated because unsuitable for publication in our columns. We solemnly protest both against the substance of his sermons and his style of utterance. His denunciation of the churches is not justified by the facts in the case, and the preaching of the Gospel never needs to be vulgarized in order to be effective. We write in sorrow, for we recognize in Evangelist Jones a man of marked ability, a genius as a preacher, a man of sincerity and unquestionable honesty of purpose. So great a preacher is he that he does not need to resort to the use of objectionable forms of expression. One of the most deplorable results of Mr. Jones' ministry among us is the fact that many preachers, attracted by his apparent success, will seek to imitate him, and will pour out upon their congregations the invectives and scandalous talk which they have heard from his lips. We implore any of our ministers who may be thus moved, to resist the temptation. Mr. Jones may fling about his gibes and jests for the entertainment of the multitude, but the smaller man who undertakes to imitate him will only make himself ridiculous and ineffective. Though Methodism has been intensely in earnest in preaching the Gospel, yet its best representatives have always strenuously insisted that everything should be done decently and in order, as witness Foster, Foss, Ninde and Andrews of the present generation; Olin, Fisk and Asbury of an early day; and Fletcher and the Wesleys at the beginning. Profound spirituality elevates and illuminates the imagination and chastens the speech.

We regret to see that Mr. Moody is also deeply tinged with pessimism concerning the ministers and churches; he, too, is very severe in his characterization of both. In his estimate of the Christian Church, its life and work, he is unconsciously but woefully mistaken. We yield to no one in appreciation of Mr. Moody and the great work that he has achieved in the past; but we have noted with deep regret a gradual transformation in him. His theology and philosophy, his standard of measurement for the minister and church, have gradually become more inadequate, exclusive and medieval. With Evangelist Jones, who declares that he lingers about Sinai, Moody has gone back to Judaism; both are in the thrall of legalism rather than grace, forgetting that "the law was given by Moses, but grace and truth came by Jesus Christ." The church was never so much Christian as today, even in this very Boston and throughout this grand Commonwealth. The spirit and mind of Christ never pervaded and controlled our communities as at this very hour. But neither Mr. Jones nor Mr. Moody apprehends it. The kingdom of God is not coming in their way, "with observation," and so they fail to perceive it.

They are like John the Baptist who had planned his way to have Jesus inaugurate His kingdom. Eighteen months as a prisoner in Perea he had waited, when intense, real, and exasperating doubt took possession of him, until in his agony he sent a messenger to Jesus to stir Him to renewed activity with the impertinent inquiry: "Art thou he that should come, or do we look for another?" And the patient Saviour of men sent this message back to the pessimistic legalist: "Go show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Jesus' answer to the doubting John was to the effect that He was inaugurating His work with a ministry of practical beneficence to humanity. Peter confirms this fact later by characterizing the entire earthly mission of Jesus in the brief phrase, "He went about doing good." In the specific effort to imitate the life of Jesus, our churches and communities are more like Him than in any other era of the Christian centuries. But neither Jones nor Moody recognizes the wonderful significance of this fact.

These good men are making a lamentable mistake. Prophets of despair can produce only disciples of their own kind. Continuous denunciation never persuades to holy living. Phillips Brooks in this very city taught us that the way to inspire all men to nobler life was to

appeal to the good that was in them. He so presented Christ and the comprehensiveness of Christian living that those who heard him were inspired to try to live the largeness of that life. Jesus had twelve men to educate to do His work and carry it on after Him; they were men of mental limitations, selfish, ambitious, and full of infirmities, but how tender and forgiving was all His treatment of them! Once in the crucial hours at Gethsemane His patience with three of the best of the twelve is severely taxed and He asks chidingly, "Could ye not watch with Me one hour?" but before the words have escaped His lips, He excuses even their indifference and neglect by saying, "The spirit indeed is willing, but the flesh is weak." The censure of the ministry and membership of our churches is not only not warranted by the facts in the case, but it is not justified by the spirit of the Master whom these men desire so faithfully to serve.

These evangelists cannot realize the general and permanent harm that they are doing Christianity by their indiscriminate philippics against the ministers and the churches. Into the hands of determined non-religious persons weapons are being placed with which Christians are to be beaten for years to come. Who has not already heard in the street and upon the cars the derisive utterance: "Did you see what Jones and Moody said of the ministers and churches? They are all a bad lot." Brother evangelists, there is a more excellent way. It is the way of confidence in God and His unconquerable purposes, confidence in the loyalty of churches and ministers as a whole, and belief in the salvability of humanity. Let us walk in these ways and let "all things be done decently and in order."

## Personals.

— Dr. J. M. Buckley called at this office last week on his way to Cambridge to deliver an address.

— Dr. E. H. Stokes and wife, of Ocean Grove, N. J., observed the fiftieth anniversary of their marriage, Wednesday, Jan. 6.

— Rev. Dr. Lyman Abbott is to give the Levering lectures at Johns Hopkins University this year. The theme will be, "The Bible as Literature."

— Miss Ella Lyon, M. D., medical missionary at Foochow, China, is on the way to this country to receive treatment for her eyes. She has been six years in China.

— Dr. S. F. Jones, of New York Conference, accompanied by Mrs. Jones and their daughter, Miss Bertha H. Jones, has returned from Europe after an absence of eight months.

— The Michigan Christian Advocate says: "Rev. J. D. Knox, of Kansas, has been found guilty of charges preferred against him for wrongness in financial transactions."

— Prof. Charles W. Rishell of Boston School of Theology has revised and enlarged his book on "The Higher Criticism." Curtis & Jennings have just issued a new edition of this excellent work.

— The Central Circuit Preachers' Meeting, held at Hopkinton, Jan. 5, unanimously passed resolutions expressing affectionate appreciation of the ability and character of the late Rev. R. H. Howard, D. D., and of his usefulness as a writer and preacher.

— Miss Jessie Ackermann, traveler, lecturer and temperance advocate and missionary, has been appointed assistant to Rev. J. Kittredge Wheeler, pastor of the Fourth Baptist Church, Chicago. She is to superintend the gospel and mission work of the church.

— The Western of last week says: "Dean Thirkield, of Gammon, spent holiday week with his venerable father. We were glad to see that the added duties of acting-president of Clark University have not told more severely upon him. All the departments are alert and aggressive."

— Rev. Dr. and Mrs. Charles G. Trusdell, of the Rock River Conference, celebrated the fiftieth anniversary of their marriage, Dec. 22, at Lake Bluff, Ill.; and Rev. Geo. Parsons, a superannuated member of the Wisconsin Conference, and his wife also celebrated a similar anniversary on Dec. 31.

— The New York Tribune states that the will of Mark Hoyt, the well-known leather merchant, has been offered for probate. Mr. Hoyt left an estate valued at about \$600,000, one-sixth of which is in real estate. The entire estate is left by Mr. Hoyt to his daughter, Alice Maria Hoyt, and she is made executrix.

— The Christian Advocate of last week notes that Dr. and Mrs. Hugh Johnston entertained the Washington Preachers' Meeting with a luncheon in the elegant new paragon of Metropolitan Church on Monday last, and had the Hon. Matthew G. Emery, the generous donor, with them. Among the ministers present were Bishop Hurst and Dr. Milburn, chaplain of the Senate.

— We are pained to learn that Rev. A. B. Kendig, D. D., pastor of Calvary Church, New York, is but little improved in health by his trip to the West Indies. His church has kindly released him from all care of his work. It is feared that he will at least have to be relieved permanently from the pastorate of so large a church. Tender and prayerful sympathy is expressed for Dr. Kendig by his many friends in this vicinity.



— Miss Agnes E. Slack has returned to England.

— Bishop Fitzgerald is in Mexico. He will have charge of our work in that country for two years.

— Rev. Dr. C. E. Libby, president of Rust University, Holly Springs, Miss., has been compelled to give up his work on account of failing health.

— A cablegram to the New York Tribune announces that Bishop Keane, formerly rector of the Catholic University at Washington, has been made Bishop-Assistant at the Pontifical Throne.

— Mrs. Charles Parkhurst, wife of the editor, and Mrs. E. W. Boardman, of Somerville, are again bereaved in the death of their father, Mr. Lucius Tyler, which occurred at Sharon, Vt., Jan. 6. Their mother died Dec. 24.

— Miss N. C. Wentworth, a sister of the late Rev. Dr. Erasmus Wentworth, died last week at Sandy Hill, N. Y. Miss Wentworth was a woman of marked literary ability, and wrote under the nom de plume of "Ruth Rumble."

— Rev. Henry Vassal Degen, a minister of the Protestant Episcopal Church, formerly a well-known member of the New England Conference, and for many years editor of the *Guide to Holiness*, died in this city, Dec. 5, aged 54 years. His sickness was long continued, but his end was peace.

— Rev. P. A. Smith, of Richford, Vt., writes under date of Jan. 6: "Rev. R. L. Nanton went triumphantly home yesterday. After weary months of suffering and waiting, the end was peace and victory." Mr. Nanton went from the East Maine to the Vermont Conference. A suitable memoir will soon appear in our columns.

— Rev. Daniel Steele, D. D., has been spending a few days in Lima, N. Y., in attendance upon a ministers' "retreat." Lima was familiar ground to Dr. Steele twenty-five years ago, but this was his first visit after the lapse of a quarter-century. We have the promise of an early paper from his pen upon the spiritual value of ministers' "retreats."

— Rev. Alpha Turner, who has for twenty-four years been a member of the Maine Conference, passed to his eternal reward, Jan. 6, from Cornish, Me., after a brief illness which terminated in paralysis. Mr. Turner was 82 years of age, and until a few days before his death was a vigorous, healthy man for his years. A suitable obituary will appear later.

— Rev. Dr. Alexander E. Gibson, of the Fulton Avenue Church, Baltimore, a member of the Baltimore Conference since 1845, died on Sunday of pneumonia. Dr. Gibson's illness was primarily due to a shock when he learned of the suicide of the defaulting bank cashier, Richard Cornelius, who was an intimate friend. He was born in Baltimore in 1825. A widow and two children survive him, one of the latter being Rev. Frank W. Gibson, of Washington.

— In the death of Rev. Dr. Lyman Jewett, of Fitchburg, at the age of 85 years, there passed away a man of marked achievement, distinguished ability and saintly character. In 1848 he went as a Baptist missionary to the Telugus of India. On his first return to the United States in 1862 the Baptist Missionary Union was debating the abandonment of that mission, but his entreaties and arguments determined them to sustain it. The result was a re-enforcement of the work among the Telugus, which has been very successful. He translated the Scriptures into their language.

— Dr. E. L. Hayford, a native of Milford now living in Chicago, has been elected superintendent of Western Avenue Sunday-school. Western Avenue, it is said, has the largest Sunday-school of any Methodist church in the West. Notwithstanding his busy professional life the Doctor is an active member of the official board, representing the church in the executive committee of the Chicago Methodist Social Union, is a member of the managing committee of the Y. M. C. A., and belongs to numerous other organizations. Mrs. Hayford is a graduate of Wellesley.

— We are pained to learn of the decease of Rev. Daniel Stevenson, D. D., which took place in Barboursville, Ky., Jan. 2, after a short illness. Dr. Stevenson was a member of the Kentucky Conference and president of Union College. He was a member of the last General Conference, and his voice was often heard in the discussions which took place. He was an able and scholarly man, and with voice and pen performed for many years excellent service for the church. He was an especially wise and helpful representative of our church in its critical and difficult work in the Southland. Many in New England will recall Dr. Stevenson when he was an honored member of the New Hampshire Conference and pastor of Haverhill St. Church, Lawrence.

— We are permitted to take the following good wishes and encouraging benedictions from a letter written to Rev. M. C. Beale by Mrs. M. P. C. Withers, of Bangor, a daughter of the late Rev. Oliver Beale: "In tender love and sympathy to all we begin the New Year, not forgetting Brother Whipple and his little family; our dear old pastors and their families; Brother Weed and his; dear Brother Hiller, whom we tenderly remember, and his housekeeper; Mark Trafton always; and Rev. Dr. Parkhurst, who visits us once a week anyhow, rain or shine, whom I love, though never have seen; and the whole brotherhood, from Bishop Foster down to the doorkeeper."

## Brieflets.

We are gratified that so many of our ministers are sending us new subscribers during the month of January.

The dedication of the new building of the School of Law of Boston University on Friday of last week was a notable event. A report of the exercises will be found on the fourth page.

Lasell Seminary re-opened, after its vacation, at noon of Thursday, Jan. 7, with its usual full house. In the evening, at 8 o'clock, Rev. Henry G. Spaulding, of Newton, gave the first of a course of four illustrated lectures, his subject being "Bulwer's Last Days of Pompeii."

We gladly welcome to our table the *Rocky Mountain Christian Advocate*, of which Rev. Claudius B. Spencer is editor, and Rev. Daniel L. Rader is publisher. The paper revived in its new form is interesting, pertinent and aggressive.

Dr. G. M. Steele's contribution on the second page concerning the teaching of the Sermon on the Mount will challenge the attention of all thoughtful readers.

Dean Hodges, writing of the Protestant Episcopal Church, says:—

"Year by year the Episcopal Church broadens its sympathies, enters more and more into fraternal relations with its neighbors, and becomes less ecclesiastical and more Christian, and in the process some of the old bottles are sure to burst with more or less of an explosion."

"A Century of Social Betterment," by John Bach McMaster in the *Atlantic* for January, is a remarkable contribution. By consent of the publishers we present a generous excerpt from the article on the second page. Mr. McMaster opens the eyes of the pessimist to the very remarkable advances which have been made in our civilization. We advise our readers to secure and read the entire article.

With the first issue of the year the *Northwestern, Western and Central Christian Advocates* appear in reduced magazine form, with new type and new heads. One scarcely recognizes them in their unfamiliar dress, but the contents of each is as good, if not better, than ever. For beauty of head and typography the palm must be awarded the *Northwestern*—in our estimation.

The annual reception to the Elliot Boys' Club—graduates of the Elliot School—took place at the Epworth League House last Friday evening. A pleasing literary and musical program, with speeches and refreshments, made the occasion one of great interest to the large number present. Mrs. Mary B. Clafin was especially interested in this society, which is the oldest boys' club connected with the Settlement, and upon this date had given its members a reception each year since its organization. This year ex-Gov. Clafin made possible the perpetuation of this interest.

We are very glad to learn that a volume containing many articles that have appeared in the *Congregationalist* from the pen of Dr. Quint will be issued at an early date. The book will bear the appropriate title, "Common Sense Christianity."

Mr. James Bryce has annexed to the new edition of his volume, "Trans-Caucasia and Ararat," a supplementary chapter entitled, "Twenty Years of the Armenian Question." This is a historical sketch of the relations of the Armenians of Asia Minor to the Turkish government, and of their treatment by it since his last visit to their country in 1877. The *Evening Post* of New York says: "It has the great merit of containing an correct narrative as we can procure of the recent troubles, largely compiled from official sources, by one who was a member of the British cabinet during some of these years."

The *Congregationalist* starts an amusing train of thought by the following suggestion: "It would be interesting if some expert statistician could cipher out how many resolutions of various kinds have been passed by Ministers' Meetings during the last decade, and still more interesting to learn, were it possible, what good they have done."

Editor Hoes of the *Christian Advocate* of Nashville closes his résumé of the year's work of the Methodist Episcopal Church, South, with these suggestive words:—

"If I were called upon to say what is the greatest demand of our church at the present time, I should reply: 'A better equipped ministry.' No more self-denying set of men ever lived than those who occupy our pulpits. They have served their generation well. But the time has come when a larger discipline must be exacted from all candidates for the ministerial office. We are building great churches faster than we are rearing competent preachers to occupy them."

The January meeting of the Boston Methodist Social Union will be held in the American House on Monday next at 4.30 P. M. Dinner will be served at 5.30. The Union will be honored by the presence of the faculty and students of the Boston University School of Theology. Addresses will be delivered by Rev. Arthur Little, D. D., pastor of the Second Congregational Church, Dorchester, and Rev. William North Rice, Ph. D., LL. D., professor of geology in Wesleyan University, Middletown, Conn. Vocal and instrumental music will be furnished by the students.

There are only two men in the church whom we could mention—Bishop Merrill and Dr.

J. M. Buckley—who could present any matter of Methodist history or polity with the ability, comprehensiveness and mental balance of Dr. David Sherman. The series of articles specially prepared by him for our columns under the title of "Architects of American Methodism," the first of which appears in this issue on the third page, should receive critical and general attention.

## A General Revival Interest.

WE have never noted more hopeful indications of a general revival interest in our churches than at the present hour. Special services held by our ministers in their own churches in the accustomed way—preaching the truth and encouraging the faithful to pray and labor "with one accord"—is being blessed with spiritual fruitage. The Presbyterian does well to call attention at this time to an unchangeable fact: "It is not the man-made, but the God-made revival that is to be coveted and sought. Christ and the Holy Spirit and the Word of God are the great factors in starting, developing and maintaining a work of grace. The human agent has his place, but is, and must be, subordinate."

## "ANOTHER YEAR OF CHURCH ENTERTAINMENTS."

DR. WILLIAM BAYARD HALE, rector of the Church of Our Saviour in Middleboro, Mass., has a contribution in the December Forum upon "Another Year of Church Entertainments," which has attracted general attention and discussion. He makes a strong indictment against the Christian churches generally for giving place to, and supporting, sensational and reprehensible forms of entertainment. With Dr. Hale's apparent purpose we were in most hearty and pronounced sympathy. The only safe rule in such cases for churches, as well as for individuals, is to seek to "abstain from all appearance of evil."

Dr. Hale in the contribution named includes several Methodist churches as among the most lax and culpable that have come to his attention during the last year. We have been led to investigate each case specified, and now proceed to lay the result before our readers.

The first charge which he makes against our churches is as follows: "The Asbury M. E. Church, Providence, has given a Hayseed Party." Rev. J. A. L. Rich, pastor of this church, in answer to our inquiry in which we requested the frankest statement in "explanation, justification or refutation," as the facts might warrant, says:—

"I confess to no little amusement over the serious aspect relating to a social held some months ago by our Epworth League. It was not present myself, but close to the city at the time, but have made diligent inquiry of the committee in charge as to the character of this one referred to, and gladly give you the information obtained. It was one of the monthly socials of the League, consisting, usually, of a literary and musical program, followed by a social hour. On the evening of the program was arranged by one of the members of the entertainment committee, a cultured Christian lady. The subject chosen was 'Country Life, or Bygone Days,' which for the sake of novelty was called a 'Hayseed Party.' It was rendered in the form of dialogue, with vocal and instrumental music. At the close ice cream and cake were served and a social hour enjoyed by members of the League and their friends present. Now I have very decided opinions as to church entertainments, and am solicitous as to their character and influence, and so are many of my people, but I have yet to hear the first criticism of this particular Epworth League entertainment."

Dr. Hale's next charge is: "At Norwood, Mass., on Thursday, in the Methodist church, the pastor sang a number of songs, grave and gay, unfortunately to a small audience, and a talented monologue artist was heartily applauded." Rev. J. W. Powell, Jr., the pastor of this church, upon inquiry, makes the following reply:—

"With regard to the article by W. B. Hale, to which you have called my attention, I would say that he quotes from the account given in the *Norwood Advertiser* of an entertainment held in our chapel about a year ago—the exact date I have forgotten. The entertainment was given under the auspices of the Epworth League for the purpose of replenishing the League treasury. It consisted of a number of readings by a well-known Boston lady, interspersed with several songs by the pastor, most of them of a classical nature, one or two being humorous. There was nothing in the program to offend the most fastidious."

The next charge declares: "Epworth M. E. Church, Toledo, has enriched its treasury by a 'Weigh Social.'" Rev. Fletcher Wharton, the pastor, in reply to our inquiry, says:—

"The 'Weigh Social' of the Epworth Church to which Mr. Hale refers in the December Forum had no offensive features, either in the matter of morals or Christian propriety. It was held in the parsonage perhaps a year ago. A light pair of scales was set in the hall, and the guests were all weighed in the playing of some game. The refinement and culture of the people connected with this church would make any explanation of this kind unnecessary where the church is known. I may be permitted to remark, in closing, that when a minister of the Gospel presumes to under pay—if not for pay—uses the pages of a purely secular magazine for such a purpose as this of Dr. Hale, he suggests to the world the possibility of a vernal ministry hardly more creditable than that of a church sociable with objectionable features."

The next charge is: "St. John's M. E. Church, Toledo, has given a stimulating entertainment by the Peak Sisters, widely known in American religious circles, introducing that touching ballad, 'Do You Know the Mouth of Man?' in which the gentle art of kissing is referred to ninety times." A letter of inquiry

addressed to the pastor of this church has brought no reply. But it is only fair to presume, as has been shown in the other instances, that the report of the event was a gross exaggeration.

In order to show Dr. Hale's romantic and forceful method of exhibiting the worst of every case in hand, we present the next charge entire:—

"I have, however, no hesitation in commending—as a successful exhibition of impudent and attractive indecency—the New Woman Social given, according to the New York papers, by the male members of the Methodist society of Hancock, New York. Some of the more engaging toilets worn by these followers of John Wesley are described in the dispatch: 'W. F. Stimpson in lilac bloomers with lace trimmings, was irresistible, as was E. H. Taylor in a Mother Hubbard, and with a weeping-willow plume. E. C. Wesley wore shiny black bloomers, set off with a gorgeous sash. J. Curtis Martin wore red bloomers and an angelic smile. Olin Henderson in check bloomers, Ward Thompson in a shirt waist, and W. H. Dean with balloon sleeves, were also conspicuous.'"

Rev. A. M. Gay, the pastor of the church in question, in reply to our inquiry is thus emphatic and conclusive:—

"(1) The 'New Woman Social' has never been given by the male members of the Hancock Methodist Episcopal Church. (2) The male members of the Hancock Methodist Episcopal Church are self-respecting Christian gentlemen, and would not disgrace themselves by taking part in a vulgar entertainment, neither would they consent to anything that would bring reproach upon the church. (3) Unless the above-mentioned entertainment (2) was given in some other town, its only existence was in the imagination of some 'fake' journalist."

Dr. Hale concludes his reference to Methodist churches in the following terms:—

"While others are struggling along the weary plains of the unimaginative and the ordinary, the Methodist Episcopal Church of Suffern, New York, and St. John's Protestant Episcopal Church of New Brunswick, New Jersey, with unblinded cheek and dauntless eye, have scaled the Alpine heights of dashless shame. I have received from all parts of the country marked copies of newspapers reporting these events; some of the papers bearing the request, 'Please give this your attention.' I am very willing to do so, but I regret the inadequacy of my vocabulary, and I refrain from any further attempt to characterize the performance. In the *Irish Social*, as given by the Suffern M. E. Epworth League and the New Brunswick P. E. Olive Branch Society, the young ladies of the church display their feet, let us say, and be polite—behind a curtain which is lifted to a height described as 'fantastical.' Men in front of the curtain view what is displayed of one female after another, and then bid for the privilege of taking her to supper."

Writing the Methodist minister of Suffern, N. Y., for a statement of facts in this case, we received the following reply from the present pastor, Rev. R. B. Lookwood:—

"Your note asking particulars for refutation or explanation of a certain entertainment given by the young people's Epworth League of the Methodist Episcopal Church of this place, is received. The matter under consideration is reported to have transpired nearly a year ago under a previous administration, the honored pastor being now settled in a new field of labor. I only know of the transaction by rumor and conversation with the participants. A number of inquiries similar to your own have reached me from remote regions, accompanied with newspaper clippings of the affair of the sensational type. I have every reason to believe that the entertainment referred to has been intensely misrepresented and is the old story of the three black crows, with an additional bird of sion-gated feathers dipped in the ink of a ferocious imagination. I regret the seeming cause for such intense criticism of the projections of an entertainment where the motives were good and the character of the young ladies and gentlemen engaged is pure, devout and above the breath of suspicion."

Our inquiries force us to the conclusion that Dr. Hale is an utterly unreliable reporter of the charges which he has assumed to make. It seems that he has taken the newspaper reports sent him as authority, and has presented as facts the worst features given, without making any inquiry, even of churches near at hand, concerning the truth of the allegations made. Starting out with the determination that he will make a case against the churches, he uses, with adroit and forceful skill, and with no real knowledge of the declarations in hand, the most sensational charges of a sensational press. We first read Dr. Hale's article with grateful sympathy, believing he was doing good service to Christianity in his revelations. Our investigation constrains us to say that he is neither an authentic historian nor a reliable witness. He both traduces the churches and misleads the general public. Even the New York Tribune is led to say:—

"Rev. W. B. Hale, an Episcopal clergyman who has taken upon himself the duty—apparently congenial—of holding up to reprobation the shortcomings of the non-Episcopal churches, contributes an article to the *Forum*, which the Episcopal as well as other churches... While Mr. Hale shows to what shocking lengths of vulgarity and irreverence some church entertainments have gone, we seriously question whether his method of exposing such abuses is altogether productive of good. He is somewhat too fond of sitting on a lofty pinnacle of impossibility; or at any rate he gives the reader the impression that he is. Moreover, in this, as in all his previous articles, there is a tone of harsh consciousness about all his criticisms, and an apparent fondness for saying a bitter thing in a clever way, that must defeat his object, if, as we presume, his object is to gain to his way of thinking those whom he criticizes. There is, besides, a lack of perspective in such an article. Everybody knows that the dominant tendency of Christianity today does not run in the direction of debasing entertainments. Yet those who should read Mr. Hale's article would conclude that Christianity today is turning itself into a vaudeville show. The abuses which this critic notes are to be deplored, but, after all, they are a very small figure in the abounding life of present-day Christianity."



## The Sunday School.

### FIRST QUARTER. LESSON IV.

Sunday, January 24.

Acts 3: 1-16.

Rev. W. G. Holway, D. D., U. S. N.

### THE LAME MAN HEALED.

#### I. Preliminary.

1. Golden Text: *His name, through faith in his name, hath made this man strong.* — Acts 3: 16.
2. Date: Jan. A. D. 30; shortly after Pentecost.
3. Place: Jerusalem.
4. Home Readings: Monday — Acts 3: 1-11. Tuesday — Acts 3: 12-13. Wednesday — John 5: 1-9. Thursday — Luke 5: 18-26. Friday — John 11: 1-14. Saturday — Mark 16: 14-20. Sunday — Matt. 17: 14-18.

#### II. Introductory.

Thus far the infant church had been permitted to thrive undisturbed by persecutions from without or dissensions within. Their strict conformity to the Jewish ritual had disarmed the hostility of the rulers, while the holy beauty of their lives had conciliated the favor of the people. But in the nature of things this harmony could not long continue. Sooner or later, this growing Galilean heresy must come into collision with the hierarchy. Our lesson contains the incident which provoked the first disturbance and led to the first persecution. In the East the hospital is the church door or the city gate — the place where the multitudes convene or pass. At one of the entrances of the temple known as the Beautiful Gate, a lame man who had never walked was daily laid, that his evident helplessness might strengthen his appeal for charity. Among those who passed this cripple one afternoon, going into the temple at the hour of prayer, were Peter and John, and to them, as to others, was uttered the plaint for alms.

Only an outline is given of the miracle which followed — the barest facts. Peter and John stopped, looked intently at the lame beggar, and bade him look at them. At once the interest of the unfortunate man was excited and his expectations aroused. Peter, always the spokesman, then declared, in substance: What you ask for I have not; but what I have that I will gladly give. In the name of Jesus Christ, walk! As he spoke he took him confidently by the right hand and raised him up. The man did not hold back reluctant or doubting at this unexpected command. With a quickly responsive faith he clung to Peter's hand, and instantly through the poor helpless feet ran the electric current of strength and life from Him whose name the apostle had invoked and in whom he now trusted. The muscles became firm; the ankles "received strength." He was on his feet — he who had never before supported his own weight. And he did not totter or stumble. The cure was perfect. In the fullness of his joy he could not tamely walk — he fairly leaped, testing thereby his newly-gained strength. And so into the temple he went with the apostles, not with measured steps and quiet demeanor, but "walking, and leaping, and praising God."

The people who beheld this miracle quickly thronged round the healed man, and the crowd grew denser as Peter and John, attended by this new trophy of Jesus' power, reached the pillared colonnade known as Solomon's Porch. So Peter seized the opportunity, as before at Pentecost, to utilize this mood of excited attention and inquiry for the Gospel's sake. Disclaiming any personal power in the miracle itself — that it had been wrought by his own or John's authority, or because of any superior holiness on their part — he assured them that none other than the God of their fathers, in whose house they were then standing, was entitled to the praise for this remarkable cure. It was through His servant Jesus, whom He had glorified, that this man had been healed. And then Peter unsparringly charged them with their terrible guilt. They had delivered this same Jesus to the Roman power for condemnation and execution; and even when Pilate could find no fault in Him they had denied Him. They had been offered their choice between the Holy and the Righteous One and a "murderer," and they had chosen the "murderer," and had "killed the Prince of life." But though crucified, He was not now dead. God had raised Him up, and the speaker and his associates were witnesses of the fact.

#### III. Expository.

1-3. Peter and John — frequently mentioned together. They had been partners as fishermen, and they are partners now as fishers of men; quite unlike in character, but each supplementing the other. Into the temple. — They were still devoted adherents to the national faith. Ninth hour — 3 P. M. All devout Jews attended the morning and evening sacrifices when practicable, and used the occasion for prayer. A certain man lame. — He was over forty years old, and had never walked. His trouble was a congenital weakness of the feet and ankles (Abbott), a condition beyond human power to cure. Was carried — was being carried at that moment. Laid daily — an Oriental custom. He was well known, therefore, to the Jews of the capital. Gate (R. V., "door"). . . . called Beautiful — the door, or entrance from the Court of the Gentiles to the Court of the Women. It was the gate probably which Josephus describes as excelling all others in beauty, made of Corinthian brass, plated with silver and gold, and so heavy that twenty men were required to move it; also called "Nicanor's Gate," because his head and right hand had been fixed

above it by Judas Maccabeus." Alias. — Jewish law connected almsgiving with the offerings in the temple, and made it a sacred duty (Deut. 14: 28, 29). Seeing Peter, etc. — This was probably his first appeal for alms that afternoon, and his last forever.

As Peter and John came in from the east side, they would pass the outermost enclosure through the gate Shushan or Lily; a gate which received its name from the capital of Persia, in honor of Cyrus its king, who restored the Jews from Babylon. A picture of that city was inscribed upon the gate. Passing through this gate our apostles came into the Court of the Gentiles — a long, spacious area extending along the four sides, and containing about fifteen or twenty acres. The border of this court had three rows of pillars covered with a roof. This covered colonnade was called the "Porch of Solomon." Crossing the breadth of this court, they mounted a flight of steps and came to a level, at which was the grand gate of Corinthian brass, from its special splendor called the Beautiful, through which they were about to pass into the Court of the Women (Whe-don).

4. Peter, fastening his eyes, etc. — with pity for his helplessness; with a searching gaze, to read if possible the man's true character; and with a consciousness probably of being impelled by the Spirit to deliver the unfortunate man from his infirmity by the power of Christ. The silent John also looked intently at the man, and with the same feelings. Look on us — a demand for responsive attention, which would naturally excite expectation and faith. A similar and fuller description is given of Paul and the cripple at Lystra — Paul "beholding him and seeing that he had faith to be healed." Gave heed. — "The sufferer gazed at Peter and John with rapt attention, knowing he was about to receive some kindness, he knew not what, from these holy men" (Schaff). His "faith" is alluded to in verse 16.

5. Silver and gold have I none. — Notwithstanding the communism with which the church started, the chief apostles were penniless; they did not enrich themselves. Abbott interprets the words substantially as follows: My way of doing good is not with silver and gold; my resources are of a different character; my almsgiving is in a different coin. Such as I have (R. V., "what I have") — and was not this worth more than untold wealth? In the name of Jesus, etc. — Our Lord Himself always wrought a miracle in His own name: "I say unto thee, Arise," etc. His chief apostles never presumed to do any wonderful work on his own authority. Rise up and walk. — The Revisers omit the words, "Rise up and;" the command simply was "Walk!" — a command that seemed utterly impossible, but which became possible through the power of Christ and the conjoint faith of the apostles and the man himself.

7, 8. Took him by the right hand — "not so much to strengthen his limbs as his faith" (Abbott). His feet and ankle bones. — Commentators notice the professional precision of the terms used as characteristic of the physician Luke. Received strength — literally, "were consolidated," the flaccid tissues and muscles being rendered firm and vigorous" (Plumptre). Leaping up — in his exultation and first consciousness of power. Stood — testing his power to really support his weight. Walked (R. V., "began to walk") — testing his power in the way of locomotion. With them. — He would not be parted from those who had been instrumental in such a wonderful deliverance for him; and it agreed well with his own feeling of gratitude to enter the temple, at the gate of which he had so long lain. Walking and leaping. — He was too grateful and glad to be decorous. "His happy disorderly action is quite pardonable even in the solemn place of prayer" (Whe-don). Praising God. — He understood perfectly well that not the apostles, but God, had wrought this great work upon him.

9-11. All the people. — The place was public, and was thronged at this hour. They knew that it was he (R. V., "they took knowledge of him, that it was he"). — He was no stranger; he was identified at once and beyond question as the cripple whose history and personality were known throughout the city. He was recognized as an incurable. Filled with wonder — a very natural feeling under the circumstances. Held Peter and John — "in the ardor of his gratitude, that he might testify to all who his benefactors were" (Alford). Porch called Solomon's — a name sometimes used for the whole Court of the Gentiles, but applied more strictly to the porch or cloister, on the eastern side of the Court, erected on an artificial embankment, the work of King Solomon. The porch was formed of two rows of marble pillars, about forty feet high, supporting a roof of Lebanon cedar. Its length was 600 feet and its width about twenty-five.

12. When Peter saw it — the crowd, and their looks of wonder and inquiry. He answered — the question in their looks probably, though it is hardly to be supposed that they did not ask questions among themselves. Men of Israel — corresponding to our "fellow-citizens." Why marvel ye? — Such cures had been frequent in Christ's time a few months ago, and "signs and wonders" had not ceased. Why look ye so earnestly on us (R. V., "why fasten ye your eyes on us")? — Do ye think we have done this great thing? Do you attribute this to our wondrous skill? Or do you look upon this strange power as bestowed on us as a reward for our piety and goodness? (Schaff.) Power — "magical craft, or other supposed means of working miracles" (Alford). Holiness (R. V., "godliness"). — "The Jews believed that very high attainments in holiness were rewarded by miraculous powers" (Cook).

13. The God of Abraham — not we, but He. Their fathers' God had wrought this new wonder. The apostles and the new sect were not departing from the God of Abraham. Hath glorified — visibly during His life on earth, as at His baptism, transfiguration, resurrection, etc.; invisibly, in His present exaltation at God's right hand. His son Jesus (R. V., "His servant Jesus"). — "Servant" is a frequent Messianic title in Isaiah, and is applied directly to our Lord in Matt. 12: 18, as a quotation from Isa. 42: 1. The apostles are likewise called "servants," but the Greek term (*doulois*) used in their case differs from that used in this connection (*pais*). Ye delivered up. — The act was done by the rulers, but the people did not reprobate it; they sanctioned it, and thus it became their act. Denied him — denied His Messianic claims, and rejected His authority and salvation.

14, 15. The Holy One and the Just (R. V., "the Holy and Righteous One") — Old Testament terms for the Messiah. Desired (R. V., "asked for") a murderer. — "Not this man, but Barabbas," had been their cry. Now that they began to be convinced that "this man" was really the long-predicted Messiah, their guilt dawned upon them in all its enormity. We learn afterwards that thousands were convicted and converted under the sermon. Killed the Prince of life — the Author or Source of life. "Christ is the Author (Prince) of life, because He preached eternal life to the world, proposed it to believers, purchased it for them by His precious blood, and shall at length bestow it upon them" (Gloss). In Hebrew the same word for "prince" is rendered "author" — "author of our salvation," etc. — Whom God raised — Peter felt "the power of His resurrection," and preached it as the great confirmatory truth of the Gospel.

16. His name. — The "name" represented the person of Christ. To invoke His name was to invoke Himself. Through faith. — The

faith of the apostles, concurred in by the lame man, was the connecting link or medium through which the healing energy reached and cured. The faith which is by him (R. V., "through him"). — The faith which the apostles exercised was produced in them by or through Christ. The faith in this instance was Christ's gift. In the presence of you all. — "Visible to your own eyes is the demonstration of the divine power which we affirm. If this man is sound, Jesus is the Risen Messiah! And if Jesus is Messiah, then your Messiah have you murdered" (Whe-don).

#### IV. Inferential.

1. Our Impotence. Like the lame man we are born helpless and dependent. We come into this world spiritual cripples, and can, of ourselves, make no progress in the strait and narrow way. We may be helped to the temple gate, but we have no power to enter the courts. We are beggars, not worshippers. Such is our state by nature.

2. Our Help. Grace changes all this, works miracles of healing, as in the days of the apostles, gives feet to the lame. Straight from the Lord Jesus may come strength for the inner man. No matter what the infirmity, His strength can more than remedy the defect. It may reach us through the prayers and faith of others, when we are not looking for it, or through our own faith; but if ever we are made whole, and walk in "newness of life," and run the Christian race, the power will come through His potent name.

3. Our Acknowledgments. To His name should the glory of our deliverance be given. Those who are healed, while they walk and leap, must not forget to praise. Though people stare and wonder, we must not be ashamed to show our gratitude and to associate publicly with those who may have been instrumental in the blessing given.

4. Additional Lessons. 1. In the line of duty come our best opportunities to glorify God. 2. Poverty naturally looks to piety for succor. 3. Our greatest blessings are often surprises, coming when least expected, and with a fullness we never dared to expect. 4. We are to impart to others according to the ability we have. 5. Don't forget to lend the helping hand. 6. Whatever is undertaken for men's souls must be done in the name of Jesus.

## SEE WHAT ONE DOLLAR WILL DO

It will secure for you immediate delivery of a complete set of eight superb volumes (nearly 4,000 pages, magnificently illustrated) of the latest, most practical, and in every way the best general reference library in the English language — the

## STANDARD AMERICAN ENCYCLOPEDIA.

8 LARGE VOLUMES. Nearly 4,000 pages. Over 300 Colored Maps, Charts and Diagrams. Every Volume Mechanically Perfect.



SIZE OF VOLUME: 2 in. Thick, 8 1/2 in. Wide, 11 1/2 in. Long. The only Encyclopedia Strictly "Up to Date."

You have a whole year to pay the balance in monthly amounts so small you will not feel the outlay.

### A COMPLETE LIBRARY

THE STANDARD AMERICAN is prepared by John Clarke Ridpath, LL. D., assisted by an extensive corps of editors, writers, and experts on special subjects.

### 5 CENTS A DAY BUYS IT NOW

This trifling sum enables you to own this splendid work, which is brought down to the present time, and contains hundreds of articles on subjects not treated in any other reference work. Another important feature in which it stands absolutely alone is its very full Appendixes, which embrace over 150 subdivisions, including a Biographical Dictionary, a Dictionary of Technical Terms, a Gazetteer of the United States, Statistics of Presidential Elections, Wars and Territorial Elections, Religious Summaries, Statistics of the Population of the World, and a Veritable Mine of Other Information on thousands of subjects of universal interest and importance.

### Two Great Authorities

"There is no work in the world that can compare with it." — *New York Herald.*

"It stands ready to answer any question." — Bishop JOHN H. VINCENT, D. D., LL. D.

### An Enduring Treasury of Knowledge for You and Yours.

MAGNIFICENTLY ILLUSTRATED THROUGHOUT. With over 3,500 engravings, of superb quality and wonderful variety, including numerous engraved portraits of distinguished Poets, Authors, Physicians, Chemists, Paleontologists, and Scientists, and with over 300 new maps and charts from the VERY LATEST EXPLORATIONS AND SURVEYS, delineating Continents, Empires, Countries, States, Cities, Towns, Canals, Solar, Lunar, and Planetary Systems, and every portion of the known world and forming a Complete and Indexed Atlas of the globe. THE STANDARD AMERICAN is the best illustrated and the best mapped Encyclopedia in the English Language.

IT IS THE ONE GREAT PRACTICAL REFERENCE LIBRARY FOR THE PROFESSIONAL AND BUSINESS MAN, THE TEACHER, THE STUDENT, THE ARTISAN, THE MECHANIC, AND FARMER.

OUR GREAT SPECIAL OFFER. made a short time ago has proved so popular that we have already distributed nearly enough sets to sufficiently advertise the work in advance of our regular subscription canvass, beginning February 1st. It is not to be expected that we could part with many more sets at so low a price, even for advertising purposes. Such is indeed the case, and our introductory distribution therefore

CLOSES JAN. 31st

POSITIVELY

THIS IS YOUR FINAL OPPORTUNITY at the little price on the easy terms.

HOW TO SECURE ONE OF THESE SLENDID SETS. SEND \$1 TO THE ENCYCLOPEDIA PUBLISHING CO., 156 Fifth Avenue, New York City, and a full set of eight volumes of THE NEW STANDARD AMERICAN ENCYCLOPEDIA, in cloth binding, will be forwarded to you AT ONCE. The balance is payable at the rate of \$1 monthly for one year, or about 5 cents a day, if you prefer the half-Morocco binding, the monthly payment will be \$1, and for full sheep, \$1.50 per month for one year. We recommend the half-Morocco style, which is particularly elegant and serviceable, and will last a lifetime. If not as represented any set may be returned within ten days and money will be promptly refunded. Owing to the enormous price at which these volumes will be supplied, the cost of sending must be paid by the purchaser, but our entire confidence that these volumes will be received and cheerfully paid for is shown by sending a \$4.00 set of books on an advance payment of only \$1. Please indicate whether you wish the work shipped by freight or express. Freight is cheaper, but takes longer. We also feel that you will thoroughly appreciate this great work and speak favorably of it to others. Sample pages, with specimen illustrations, will also be sent on application until the offer is withdrawn. We refer you to the publishers of this paper. Address

THE ENCYCLOPEDIA PUBLISHING COMPANY, 156 Fifth Avenue, New York. Send two-cent stamp for postage on 32-page illustrated pamphlet with sample pages, colored map, and portraits of famous inventors.



## AROUND THE MEDITERRANEAN.

## VIII.

## Ajaccio and Marseilles.

Dora M. Jones.

FOR charm, for romance, for a mingling of grandeur with exquisite pastoral sweetness, I do not know what can surpass the shores of the bay about Ajaccio. The town itself is small, and contains nothing of particular interest except its various

## Napoleonic Associations.

On landing we went at once, of course, to the historic house in the Rue Charles. It is one of a row of dingy, tall white houses, and looks into a garden with an arbor of vines surmounted by a stone eagle and a fountain in the middle. An ivy plant is trained up the wall close to the street, and we learned from an inscription that it was brought there by one Mathieu Grossetti, in 1874, from the Chapelle de St. Marie at Chiselhurst. The homely, shabby, but ample rooms, swept and garnished and empty, have a sort of sepulchral atmosphere about them. The blinds are down, the chairs, made in the fashion of a hundred years ago, are drawn up against the wall in stiff rows. You can conceive the sober little bourgeois household, the strong-minded mother, Madame Mère, as Napoleon always called her, Madame Léticie in the Corsican speech—a sort of Roman matron with her five sons about her—pondering doubtless, as mothers do, on the future of her second boy, the young Napoleon with the beautiful impassive face. We saw his little room, which he occupied for the last time on his return from the Egyptian expedition—such a room as any young *commis voyageur* might occupy. Beyond the large salon, with windows on either side, parquet flooring, and a hideous pale wall paper striped with blue and red, they show you an adjoining room with a small trap-door, through which it is said Napoleon escaped when the house was attacked by the partisans of General Paoli. A considerable portion of the building was burnt down, but it has been restored with great exactitude, and certainly gives an excellent idea of the milieu in which the future Emperor spent the most formative years of his life.

We were not prepared for a Napoleonic stroke on the part of our carriage-drivers. We were all drawn up in the principal square expecting the signal to start on a drive into the environs, when our drivers, regardless of the contract into which they had entered with our conductors, suddenly raised their terms on us. Neither we nor our leaders were inclined to submit to this new form of Corsican brigandage, and we left the carriages in a body. Mr. Perowne's diplomacy, however, soon brought a number of them to terms, and those who waited to see the end of the business had the satisfaction of getting their drive after all. There were a few of us who felt that we would rather wander at will about the curious little old town and the beautiful shore, and, as always on these excursions, we were perfectly free to follow our own inclinations. We strolled through the principal square of the place, one side of which is open to the sea. Here there is a statue of Napoleon on horseback—

"Like a young god, with calm unseer face."

He is in classical costume, with a laurel wreath about his head, and his four brothers surround him on foot.

We got a cabman to take us through the town and leave us among the rocks at the end of the quay. A carriage road skirted the shore, and beyond it the hills rose steeply, clothed to their summits with olive and pine. In front of us, beyond a stretch of rocky beach, lay the white quays and red-tiled houses of Ajaccio, with a dome or belfry here and there, and groves of orange and citron all about. Our boat was lying round the point, in the inner, nearly landlocked harbor. Across the bay towered the mountains of the interior, with the clouds lying low on their summits and along their flanks, for rain had been threatening all day. A sort of gigantic yellow ground-sel was growing on the rocks about us, and the air was sweet with the smell of aromatic sage. Behind us a point covered with gray olives ran out into the sea, and between us and it was a lonely school-house and belfry, surrounded by a few wind-stunted trees.

We sat under the olives by the sea till it began to grow dusk, imagining how delightfully one could spend three weeks in this enchanting island, which is certainly in many ways the ideal place for a walking vacation tour. At last we reluctantly set our faces to the town. Stout peasant women

passed us with free, swinging tread carrying enormous baskets of fruit and vegetables on their heads. Apparently they had walked down from the mountain farms of the interior. Many of the women were dressed in black, with black handkerchiefs tied round their heads.

We sat at a little table outside a café and had black coffee in wine-glasses and looked at the people; after which we went in search of Ajaccian "curios." The proper things to get here are the little gourds, marked with curious patterns, which you can get in any size from half-a-franc. Then they sell you strange little metal brooches, bearing the head of the mythical first king of the island, and vendetta knives, with variegated handles, which shut up like a bowie knife, and look really formidable.

The British consul and his wife, who called at the ship while we were away, gave it as the result of their experience of the island, that though "every prospect pleases," Ajaccian "man" is particularly "vile." At any rate we found all the people in the little shops more than civil, kindly and obliging. If they had not what we wanted themselves, they went half-way down the road with us to show us where to find it. They hoped we liked the island, and were quite compassionate and a little shocked when they found that we had only the one day to stay.

It was only about half-past six, but the streets were nearly deserted, and many of the good people of Ajaccio had already their shutters up. We made our way back to the boat, and found our companions, who had taken the drive to Pozzo di Borgo, delighted with the result of their expedition. The views had been magnificent, the castle was most interesting (it is largely built of stones taken from the Tuilleries), and they were loud in their acknowledgments of the courtesy and hospitality of the proprietor. It was late before the last straggler came on board, and we weighed anchor for

## Marseilles.

All the next day we were coasting the Riviera. We stopped at Villafranca, a sun-burnt little place, climbing up a scarred hill to drop passengers; so that it was rather a maimed company who sat down to dinner that evening, when Mr. Justice Ross expressed with all his wonted geniality and grace the thanks of the party to Mr. Perowne and Mr. Lunn for shepherding them on their adventurous course.

We all felt rather melancholy that evening as we anticipated the break-up of our happy fellowship of three weeks' standing, which on board ship is equivalent to a twelvemonth anywhere else, but on the following morning we had no time to indulge in sentiment. We had to collect our various impedimenta, to wait in the Custom House and sigh for a Zollverein which should dispense us from the tedious formality of examining luggage, and those of us who were going back to England had to arrange for starting either by the afternoon or evening train. Most of them chose the latter, so that many parties were made up for seeing the town in the course of the day.

High above the city, on a precipitous rock, stands the old cathedral of Marseilles, Notre Dame de la Garde, a noble Romanesque building, with a gilt figure of the Virgin at the top, her arm extended in protection over the city. There is a hydraulic lift for the convenience of the people who like that mode of transit, but there is really no occasion to spend sixteen sous on it, as the ascent by a winding road is perfectly easy. When you reach the platform on which the church is built, one of the most magnificent panoramas imaginable stretches out before you—the city with the Rue Canebière running up from the basin of the Vieux Port, the magnificent quays, the dome of the new cathedral near the Joliette jetty, churches, and tree-planted boulevards and squares, all spread out like a map beneath you, and then, in the other direction, the wooded hills sloping to the sea, and beyond, the purple masses of the Corniche mountains, while almost at your feet you see the islands of the Bouches de Rhône. That fortress on the smallest of the islands is the famous Chateau d'If, from which, as "every school-boy knows," Monte Cristo made his marvelous escape.

The wind was raging round the church and threatening to blow us into the Mediterranean, so that we were glad to get inside. Here we were reminded of Ovid's reference to the votive offerings hung in the temples for the seaman's safe return. The walls were covered with small plaques, bearing the inscription, "Reconnaissance à Marie" and a date. Evidently this is the sailors' shrine, high on its cliff, and buffeted by all the winds of heaven; and one

could imagine how the eyes of many a poor fellow have strained through the driving spray for the gleaming figure of the Virgin on her watch-tower, and how heartfelt the invocation, *Ave Maria, stella maris!*

The town was full of soldiers, Zouaves especially, and other African troops, in the picturesque blue and red uniform, for

## A Great Demonstration

was in progress. The bodies of six officers slain in January, 1894, at Tacoubac, near Timbuctoo, had been exhumed, and were to be interred with all possible civil and military pomp in the Marseilles cemetery. I was present at the service in the cathedral next morning. The nave of the huge church was reserved for various delegations, officers, and friends of the victims, but long before the ceremony began every seat in the aisles was taken. Around the catafalque, with its tricolored flags, were assembled a brilliant group of officers in full uniform, beyond were the white-surplised choir, and the black and red robes of Bishop Robert and the other prelates and clergy who were taking part in the proceedings.

I could not help being struck, while we waited, with the wiry look of the African troops. They were far from having the trim and neatly finished look of that highly expensive product, the British soldier; they were shorter, slighter, not such fine men, in short, as ours, but they looked as if they were inured to hard faring and accustomed to rely on themselves. They seemed full of keenness, readiness, and resource, and I could fully understand the nation's pride in them, of which this day's ceremonial gave so striking a proof. The mass was rendered magnificently by the choir, aided by trained soloists. At the elevation, after the *Agnus Dei*, the clarions pealed suddenly out, the standards were lowered, every head was bowed, and the old woman next me broke into passionate sobs with her head on her prayer-book. But except at that dramatic moment, the attitude of the working people in the aisles was not what we should call devotional. The interest of the day to most was evidently concentrated in the procession from the cathedral to the cemetery, for which the whole city turned out, and in the speeches delivered at the grave by Generals Canonge and Borgnis-Desbordes. The latter terminated a pathetic speech, full of personal reminiscences, by saying: "We ought not to pity, and we do not pity, those who have been slain in the service of France; but we shall piously preserve their memory, that we, too, when our time shall come, may deserve in our turn the gratitude of the country."

S. S. "Midnight Sun."

FOOCHOW, CHINA, CONFERENCE  
CORRESPONDENCE.

Rev. J. H. Worley, Ph. D.

IN one respect, at least, the year has been extraordinary—the unusually large number who have sought admission to the church. Several causes have operated to produce this result. The Chino-Japanese war, so thoroughly demonstrating the imbecility of China, and the despatch with which the perpetrators of riots and massacres were, under pressure of Western governments, brought to justice, seemed to create a general impression that Christianity, or at least the influence of foreigners, would prove a panacea for all woes. But back of this, and more potent, stand nearly fifty years of praying, preaching and scattering broadcast the Word of Life, the leavening influence of which has permeated every grade of society. So the results are just what a living faith could claim upon the exceeding great and precious promises of God.

Many of the people have come with as pure motives as possible, considering their environment and spiritual blindness, and placed themselves under religious instruction. This is most encouraging and gives hope of larger ingatherings in the future. Together with this comes the heavy responsibility of leading these ignorant souls into the light and liberty of the Gospel. But we are not blind to the fact that large numbers come for the loaves and fishes, or with the hope of temporal benefits in the way of immunity from extortion from greedy officials and their underlings, and other forms of oppression.

In the face of all these obstacles there are many encouragements. There is a marked advance in spiritual life and power with some of the preachers. They are coming as never before to see that the salvation of China depends upon them more than on the missionaries. There is also a growing conviction with some of our best men that the life of the church depends upon the members and their willingness to support the Gospel, and in order to insure this, regular, systematic giving must be maintained. This has been done with marvelous results in some places during the year, and we confidently expect greater advance next. The conviction that

tithing, or at least setting apart a definite part of the income to the Lord's work, is the proper plan is also increasing rapidly.

Some of the preachers have held protracted meetings, with very encouraging results. This is all the more prophetic since we had supposed the Chinese were not adapted to this form of Christian work. What the Chinese brethren need is a profound sense of their responsibility in the salvation of their own people and a right appreciation of their dependence upon the Holy Ghost. I am most happy to say that some of the preachers are definitely seeking the endowment of power.

The educational work, from the day schools to the college and theological seminary, have never been so prosperous. Never has there been such encouragement in any department of the work as now. The dispensaries, hospitals and schools of the W. F. M. S. have been crowded, and, best of all, there has been an unusual interest in spiritual life. The growing spirituality in all the schools and churches is an earnest of that fuller baptism which is sure to come when the people's hearts are prepared for His coming.

The Conference opened Nov. 18, Bishop Joyce in the chair. The following officers were elected: J. H. Worley, interpreter; N. J. Plumb, secretary; W. P. McVey, assistant secretary; G. B. Smyth, treasurer; W. A. Main, statistical secretary. J. Simister preached the missionary sermon. The evenings were devoted to revival services, which were characterized by deep conviction, proving that the Chinese are susceptible to the same spiritual influences as other people. Throughout the whole Conference there was unusual spiritual power.

Bishop Joyce preached two Sabbath days preceding Conference with great power, but the greatest effect was Conference Sunday. The church was overflowing; people stood in the aisles, sat in the windows, and thronged the outside. There were heathen men who stood and listened for an hour and twenty minutes. The last half-hour of the sermon was simply tremendous. The oldest missionaries and Chinese preachers say they never witnessed such a scene. Seldom indeed, does preaching through an interpreter produce such an effect.

But the grandest scene was in the afternoon following the ordination. The Bishop spoke only a few minutes and then called for the hymn, "Oh, how happy are they," and asked every one who would promise to meet him in glory to join hands with his neighbor. In a few moments nearly every person in the house was shouting and weeping. What a scene to see missionaries who had not shouted for years and Chinese who had never shouted joining in one chorus of hallelujahs!

Many of the Chinese preachers will date their life of victory from this Conference. Many gave joyful evidence that a new hope and inspiration were begotten in their souls by the Holy Ghost. One of the oldest preachers said he had not shed tears for thirty years while listening to preaching, but during this Conference his eyes were a fountain of tears.

The increase during the year might have been much larger had we not felt that some were seeking admission for other than a desire to flee from the wrath to come. The growth along all lines has been healthy, and is an earnest of a richer harvest in years to come. The net increase in members and probationers was 784, and in self-support \$487.36.

The appointment of missionaries is as follows: N. J. Plumb, superintendent Mission Press, president School of Theology, and missionary Kucheng District; G. B. Smyth, president Anglo-Chinese College, editor *Fukien Christian Advocate*, and principal Boys' School; J. H. Worley, presiding elder Foochow District, missionary Minchiang District, and professor in School of Theology; G. B. Miner, professor in Anglo-Chinese College, missionary Hsi Tang and long Bing Districts, and superintendent of day-schools; W. A. Main, student of the language and missionary on Hokchiang District; W. P. McVey, student of the language and professor in School of Theology; J. Simister, student of the language and professor in Anglo-Chinese College; Miss S. M. Howarth, professor in Anglo-Chinese College.

Today the man who is looking to his money or his education or his good repute or his family for the satisfaction and the culture which God gives us through them all, but which neither of them gives us of and by itself, he is the modern idolater. He, like all the idolaters of old, has cut the channels of life off from the source of life, and sits with his thirsty lips pressed to their dry mouths, getting no real refreshment, however he may delude himself.—*Phillips Brooks.*

**THE RISING SUN STOVE POLISH**

Does not stain  
or injure the hands  
Does not burn red

**SUN PASTE**

Best Quality—Largest Quantity  
FOR A QUICK SHINE  
APPLIED—POLISHED  
WITH A CLOTH

**DOUSTLESS LABOR SAVING**

MORSE BROS. PROP.  
CANTON, MASS. U.S.A.



## The Conferences.

### Maine Conference.

**Maine Conference Itinerants' Institute.**—The mid-year session of this organization was held at People's Church, South Portland, Nov. 30 to Dec. 3. The good people of the church, led by their pastor, Rev. Wm. Wood, made ample provision for all temporalities, and the institute was well entertained. There were about fifty ministers present, including all the presiding elders and several visiting brethren. The forenoon was given to the examinations of the men in Conference courses of study. Most of the young men were present, and their work as a whole was satisfactory. The afternoons and evenings of the session were devoted to lectures and addresses.

The exercises opened Monday, at 4 P. M., with a love-feast led by Rev. G. R. Palmer, which was a season of refreshing, as were all the devotional exercises of the Institute. In the evening, Rev. W. P. Berry, of Waterville, spoke on "The Duty of the Preacher to Prohibition." It was a clear, concise statement of the temperance question as it exists in Maine, and was listened to with the closest attention by the audience. We have law enough and machinery enough, and in any case of failure in enforcement of law we must look first of all to the enlightened public sentiment of the people. The people are supreme, and when thoroughly awakened will settle this matter of enforcement. Here comes in the relation of the preacher to this question. He should use his pulpit as well as his influence as a citizen for the awakening of such sentiment in the community.

Dean Russell, of the Boston University School of Theology, delivered three expository lectures on "The Epistle to the Galatians." Briefly but clearly the lecturer sketched the history of this interesting people; very skillfully he drew out Paul's defense of his own apostleship, and in a masterly manner set before us the great battle for the religious freedom of the Gentiles from the formalities of the Jewish law. The lectures were listened to with intense interest, and the Maine Conference Institute will be glad to see the Dean again.

Tuesday evening Chancellor Day, of Syracuse University, delivered a bright and forcible speech on "The Need of Religious Teachers." Not doctrinal preaching, though doctrine is good and essential; neither is the demand for ecclesiastical preaching, though church polity and organization are necessary; but preaching and teaching that get inside the thought of men, touch conscience, and lead the people to higher thinking and more holy living on the plane of every-day life. Dr. Day gave an informal address Wednesday afternoon to the delight of the Institute and the people gathered. These lectures were not only listened to with profit, but Maine Methodists are always glad to see the Doctor back, and he assured us he was glad to come.

Tuesday afternoon F. W. Searle, M. D., read a very practical paper on "The Health of Ministers." The lecture gave evidence of much thought and careful preparation and was well worthy the hearty vote of thanks accorded by the Institute.

The public exercises closed Wednesday night, when Rev. H. E. Froebach, of Kent's Hill, gave an address on "God's Word Tried." In his defense of the Bible as the inspired Word of God the speaker for an hour and a half held the attention of his audience and the lecture received the most favorable comment of the people and the press.

The program of the Institute was exceedingly good and the whole session one of great profit to those attending. E. C. STROUT.

#### Portland District.

**Personal.**—Jan. 6, Rev. Alpha Turner, a supernatural preacher of the Maine Conference, passed to his reward. He died in Cornish about two weeks after the death of Mrs. Pease, a preacher's widow who resided in Cornish. It will be remembered that Mrs. Turner lived but a few days after returning home from the last session of the Conference. God's chosen ones are passing on to their reunions.

**Old Orchard.**—There is a strong religious interest here. More were out on a Monday evening than at any time since the revival four years ago. The congregation was deeply moved when one made confession of Christ at the close of a public service, and they have had other cases of marked interest. Rev. W. Canham and wife were more generously remembered at Christmas than during any one of the five years, with other things receiving a purse of \$37.

**Saco.**—For the year the Mercy and Help department of the Epworth League report 706 calls; offerings in food, money, and clothing, 333. They have distributed 1,340 religious papers, 29 books, 344 tracts, 250 text cards, and 177 bouquets. Mrs. Eva A. Lewis was vice-president in charge. Four League members have been baptized and 5 received into the church. Two others have been received on probation and 3 in full.

**Goodwin's Mills.**—Rev. W. H. Barber is slowly improving in health. He and his family acknowledge the kindness of the people and presents at Christmas time. The chorister was also remembered, and that was a good thing.

**Ellet.**—The church observed Christmas with a turkey dinner at the church from 12 to 2, a Sunday-school concert and tree at 3 (with blinds closed and house lighted), and a League social in the evening with cake and cream, all free. Revs. F. C. Rogers and G. I. Lowe have

lectured here. The facilities for heating the church have been improved.

**Sanford.**—This church commenced to build a parsonage on the church lot late in October, with such success that on Dec. 22 the pastor, Rev. T. Whiteide, and family moved in, and on Dec. 31 the members and their friends gathered to consecrate the new house. The ceremony opened with a "pound party." A program consisting of readings and singing by the choir was carried out. During the exercises three or four sets of mummies enlivened the proceedings according to the good old custom. Refreshments were served to the guests who at one time numbered 145—enough to test the capacity and workmanship of the new house. At 11 o'clock a good old-fashioned Methodist watch-night service was held, for which a good many remained to spend the last hour of the old year in singing and prayer.

**Biddeford.**—Rev. H. L. Williams gave a New Year's reception to his church and has distributed a very pretty New Year's circular.

**Kear Falls.**—The regular meetings have a revival spirit, and there is increased attendance Sabbath evenings and Tuesday evenings. Rev. F. Grovener, who has had large success, is making the best of his charge forward financially and spiritually.

**Personal.**—On Monday, Jan. 4, Rev. Silas M. Emerson, of Biddeford, reached his 80th birthday anniversary. In commemoration of the event his friends filled his residence for a social occasion, interspersed with refreshments and other interesting exercises. Letters were read from old pastors—Revs. W. S. Jones, E. T. Adams, C. A. Southard, and W. S. McIntire of Providence. Friends sent a token of esteem which was presented, and interesting remarks were made to which Mr. Emerson fittingly responded. We trust the pathway of Mr. and Mrs. Emerson was lighted by the many good wishes for joy to attend them to their anniversaries and to the glorious reunion of heaven. P.

### Vermont Conference.

#### Montpelier District.

**White River Junction.**—The twentieth anniversary of the organization of our church at White River Junction was observed the first week in January by special services. Sunday, Jan. 3, the presiding elder held the regular quarterly meeting, at which time 7 were received into the church by letter, 1 from probation, and 3 on probation. Rev. I. B. Miller, Sunday-school field secretary for Vermont and New Hampshire, gave an illustrated talk to the Sunday-school by special invitation there was an Epworth League rally, with an address by the pastor, Rev. Andrew Gillies, on "The League as a Social Force." During the week there were sermons by the following brethren, most of them former pastors: Monday evening by Rev. A. J. Hough, of Brattleboro; Tuesday evening by Rev. L. O. Sherburne, presiding elder of St. Albans District; Wednesday evening by Rev. J. Hamilton, presiding elder of St. Johnsbury District; Thursday evening by Rev. Elihu Snow, of Concord, N. H.; Friday evening by Rev. J. D. Beeman, of Woodstock; and Sunday, Jan. 10, a sermon on "The New Year" by the pastor.

**Weston.**—Rev. W. A. Evans has recently organized a normal class in connection with the Sunday-school, although the class holds its meeting on Wednesday evening to the necessary absence of the pastor from the Sunday-school to preach at Landgrove in the afternoon. Two have been received on probation recently. The pastor has been giving a course of lectures on the Pilgrim's Progress which has increased the attendance on the evening services.

**Bradford.**—A local paper says: "Rev. F. W. Lewis baptized 3 persons at the communion last Sunday. A good degree of interest is manifested in the various services."

**Brownville.**—The pastor, Rev. H. G. McGlaughlin, writes: "Have received 9 adults into full membership; two more are ready, and four persons (adults) have recently started in the Christian life."

**Union Village.**—Rev. J. E. Badger received from his parishioners a silver car case at Christmas present. A good degree of interest prevails in all the services of the church.

**Pittsfield and Stockbridge.**—The pastor, Rev. A. C. Fuller, was well remembered at Christmas time by both parts of his charge with gifts of cash and supplies to the amount of about \$30.

**Barnard.**—Rev. W. H. Mays, of Boston, is assisting the pastor in special services. Several have begun the Christian life.

**Randolph Centre.**—Dec. 13, seven young people were baptized and received into the church in full. Rev. L. P. Tucker, of Northfield, preached the sermon before the graduating class of the normal school at the close of the last term.

**Bellows Falls.**—Watch-night was observed with sermons by Rev. C. O. Judkins, of Windsor, and Rev. H. A. Spencer, of Springfield. Mrs. Naramore, who has been ill with diphtheria, is improving.

**Windsor.**—The many friends of the pastor, Rev. C. O. Judkins, presented him on Christmas Eve with a roll-top desk, swing chair, parlor lamp and waste basket. Large audiences greet the pastor at every service. A deep interest in the services prevails. The work is in excellent condition. L. L.

#### St. Johnsbury District.

**Plainfield.**—Anra W. King, for thirty years a member of the Methodist Church here and elsewhere, and for a large part of the time an official member, passed to rest on Christmas day. Rev. Dr. Cooper has been visiting his former parishioners at Newport.

**Craftsbury.**—Pastor Boutwell unites with the pastor of the Congregational Church in holding union services during the Week of Prayer.

**East Burke.**—The Sunday-school has recently been reorganized with the following for the principal officers: Superintendent, N. E. Parker; first assistant superintendent, J. E. Parker; secretary, Ralph T. Parker; treasurer, C. G. Watson. Evidently the Parkers are workers in that church. Pastor Austin was generously remembered by his parishioners at Christmas, being given a new suit of clothes.

**Coventry.**—A watch-night service was held in this church, with an attendance of nearly seventy, and a profitable time enjoyed.

**West Burke.**—The Week of Prayer is being observed by Pastor Geo. H. Wright and his people.

**Barton.**—Pastor Douglass made calls upon all of his parishioners in the village and there-

abouts on New Year's Day. He is now holding revival meetings, and has issued a neat card announcing his topics for the entire month of January.

**Island Pond.**—The Sunday-school rendered with much credit, to a large audience, a Christmas cantata on Christmas Eve, following which all members of the school received some present. Twenty-one members of the Junior League received medals of reward for faithful attendance at their meetings. The pastor and wife were generously remembered by a handsome purse.

**Morgan.**—Rev. J. T. Bazendale, the pastor of our church here, was generously remembered by his parishioners at Christmas.

**Newport Centre.**—A donation of \$50 was recently given to Pastor McNeill, \$19.50 of which was stolen by some miscreant who was stopping over night at the house to which the money had been carried preparatory to handing it to Mr. McNeill.

**Newport.**—The collection which Pastor White took on the occasion of the recent farewell service mentioned in last week's HERALD, will, with the Sunday-school collection, be ample to meet the apportionment to the charge.

The presiding elder wishes the preachers on the district to be ready to give answers to the questions which he has usually asked by a circular letter through the mails when he comes on his rounds at the fourth quarterly conference. Please do this, and thus save him much labor, for he is already much overworked man.

By request of Dr. Sobell, Mr. Hamilton requests all of the pastors on the district to report to him at once concerning the number of Epworth Leagues taken on each charge, the number of new subscribers secured, and also the number of accessions to the various classes of membership in the Senior, Intermediate and Junior Leagues, together with a statement as to the present membership in each one of the departments of League work. RETLAW.

### New Hampshire Conference.

#### Concord District.

The pastors of the Concord District, knowing something of the hardships and exposures of district work, on Christmas day presented the presiding elder with a very fine fur coat, for which we wish to express our grateful thanks.

**Bristol.**—This church is still flourishing under the leadership of Rev. J. D. Le Gro. Mr. Le Gro is becoming very popular as a temperance worker. Congregations are large, and the Sunday evening meetings have so increased in number and interest that it will probably be necessary to move into the main audience-room very soon. We like to hear of such success. At Christmas time the pastor presented a purse of money to pay the expenses of a trip to Washington. Special services are being held every evening this week. As to the special collection for the Freedmen, Bristol charge leads thus far, raising \$30.

**Milan and West Milan.**—The people here, desiring to show their appreciation for the pastor and his family, at Christmas time presented Rev. W. Holmes a very fine fur coat, a nice cap, and quite a number of other presents. Mrs. Holmes received a patent rocker easy-chair and a beautiful glass set. With high appreciation for all this, the pastor still yearns for a greater revival of religion, to which we say amen.

**Tilton.**—After a glorious revival this church is reaping a grand harvest. On Sunday, Jan. 3, 35 were added on probation, 27 baptized, 11 received into full connection from probation, and 5 by letter; 130 partook of the sacrament, five of whom were over eighty years of age; 54 were present at the Epworth League meeting, and 70 bore testimony in the later service. On Christmas evening a large number gathered in the vestry to listen to a deeply rendered program, and to gather the fruit from two heavily laden Christmas trees. At the close of the program Santa Claus appeared, and, after a few appropriate remarks, distributed the presents. The pastor and his family were well remembered. One of the unique features of the evening was a charity tree for the Orphan Home at Franklin, to which every member of the school was expected to contribute, thus gladdening the hearts of the inmates of the Home and teaching the school the lesson that "It is more blessed to give than to receive."

**Concord, First Church.** has completed its parsonage, which is one of the finest in the Conference, furnished with all modern conveniences, and no debt incurred. Very much credit is due to Pastor Snow and his people for the energy and perseverance which has secured this result. Soon after moving into the new home the pastor and family were visited by the G. A. R. Post and Relief Corps, who presented them the Standard Dictionary in two volumes, in the best binding. On Christmas evening his parishioners presented Mr. Snow a nice roll-top desk. The religious interest in this church is good. About one hundred persons attended the Tuesday evening prayer-meeting, and six rose for prayers, Sunday evening, Jan. 3.

**Colebrook.**—Christmas was observed in a very pleasant way, and the pastor and family were beautifully remembered. The Knights of Pythias, who attended services in a body Dec. 27, presented Rev. W. A. Loyne a fine uniform. The pastor reports that he has received into full connection from probation, 5; by letter, 13; on probation, 19; baptized 16. He has had ten weddings and twenty funerals.

**Tilton.**—The evening of Dec. 31 was one of great interest to local Methodism, the occasion being a roll-call of the church, including probationers and converts. As the church has just passed through a stirring revival, it was of increased interest. From 5 to 7 o'clock supper was served to all by the ladies. Afterward, in response to the roll-call, 187 responses were received, including fifteen letters. The ministerial portion was ably represented by Pastor Saderson, Presiding Elder Furl, and Rev. D. C. Knowles, D. D. Two of the oldest members,

aged 88 and 81, Mr. and Mrs. Wyatt, were represented by a son of 59 summers; another son was present together with his son and grandson, making four generations represented. Mrs. L. D. Barrows was a pleased and pleasing member of the company. Altogether it was an evening not soon to be forgotten.

**Jefferson.**—This people still rejoice to see the good work, commenced under Evangelist Gilliam, continue. Congregations are doubled, the Sunday-school quadrupled, and things have moved up all along the line. Still they come. Three started in the Christian life the other day at the Highlands, and since then eight others. Thus far 54 have united with the church on probation, with others still to come. Rev. E. O. Bullock, the pastor, is earnestly pushing the work, and we trust he will see his greatest desire.

#### Dover District.

**Raymond** had a good day for the opening Sunday of the New Year. Four were received from probation, one man being over seventy years of age.

**Kingston.**—Rev. J. W. Bean, the pastor, sends news of joy in the reception of 26 on probation, two of whom are men over seventy years old. They are active and earnest in the service of their new-found King. Others are in line and will come in next Sabbath. May the good work of this Christian Crusade possess all the land and yet other scores find salvation this year.

**At Methuen** Rev. J. W. Adams is gaining again. He has sat up some each day for the last three days. The brethren have kindly responded to the presiding elder's call and aided this distressed worthy friend, as well as served the King and helped his church, by cheerful service in the pulpit.

The churches of Lawrence had an itinerant service in the Week of Prayer, beginning with Monday evening at Parker St., thence in succession at St. Mark's, Haverhill St., St. Paul's and Garden St. We are hoping for some good fruit. Some wish the Christians would come to Lawrence; but why not take the Greater than Crusaders who wait to help us all in the work of soul-winning?

Albert Pitkin Tasker, an expected and welcome guest, arrived at the parsonage at Centerville, Monday morning, Jan. 4. He bids fair to honor his ancestry and become a genuine Methodist shouter. G. W. N.

#### Manchester District.

The work at Derry, First Church, is more hopeful and prosperous than we have seen it during our six years of service. Some have recently been converted and united with the church. Congregations and Sunday-school are having an increased average attendance. The fourth quarterly conference were very enthusiastic in their desire for the return of the pastor, Rev. W. J. Atkinson, for a third year.

Prosperity attends First Church, Salem, over which Rev. E. Blake presides. While he is in the School of Theology five days a week, he keeps up the work better than some men who are on the ground seven days. Several have been converted and added to the church during the quarter. All their finances are up to date, and every department of the work is doing well. It is not surprising that the invitation for a third year comes with perfect unanimity from a quarterly conference at which every one of the nineteen members was present.

An event that gave much pleasure to the presiding elder occurred at this recent visit. It was his last official coming among them, and they decided to give him a surprise in the form of a banquet at which all the members of the official board with their wives and husbands were present. After the business of the conference was over, a company not present at its sessions, but who had been lurking around the church somewhere, came in and were presented by the pastor, until it was found that they numbered about forty. They were then called to the dining-room, where tables beautifully set and well-laden invited the attention of the party. After all had satisfied the inner man, Mr. Blake acted as toastmaster, and with singing by the choir and addresses the time passed until nearly midnight. The kindly expressions of the people will be always cherished and form one of the bright spots in the work of these years. May the Lord abundantly bless them!

By the conniving of a self-styled believer in "union," our little society at East Hampstead has been almost entirely destroyed. The people have been influenced, expecting preaching that will cost nothing, until we can only count about five resident members of what was once a happy society. We are surprised that people will consent to be duped by a wanders who seeks to tear down all they have been striving for ten years to build up. A few are holding out and propose for the present to continue business at the old stand. Rev. W. A. Hudson serves this little flock.

Rev. N. Fisk has had a year of fair prosperity at Londonderry. He thinks it may be best for a change, though some are very desirous for his return.

**St. Luke's, Derry,** is in a very prosperous condition. Rev. H. E. Allen is popular with his people and is busy with everything that will help the work of God and bring success to the church. The Sunday evening services crowd the vestry. We were present the fine Sunday morning of the year and administered the communion to a large number of people. Mr. Allen is doing work every Sunday afternoon at Windham Junction, or in a school-house near there. If there was a place to be had at the Depot into which forty or fifty persons could be gathered, it might form the nucleus for a society. They are hoping to see such a place soon.

An interesting person to visit at North Salem is Mrs. Sarah Bond, who was 94 years old, Dec. 12. She is very well preserved, none of her faculties being impaired save a little dimness of vision. She is told that the day she was born in 1802 the snow was five feet deep on a level. She has been a member of the North Salem Methodist Church since 1838, and has lived in her present

## ANNOUNCEMENT.

### Topical Analysis of the Bible.

By J. Glentworth Butler, D. D.

A New Work, Original in Plan and Detail. Of incomparable value to all, learned and unlearned. Description, Specimen Pages and Special Advance-Order sent on request by BUTLER BIBLE-WORK CO., 85 BIBLE HOUSE, NEW YORK.

Styles correct,  
Prices right!

Only four words but what  
a world of meaning!

Macaulay Parker Company.

Clothing and Outfitters for  
Men, Youths and Boys.

400 Washington St., Boston.  
168 Westminster Street,  
Providence.







## Our Book Table.

**History, Prophecy, and the Monuments.** By James F. McCurdy, Ph. D., LL. D., Vol. I. To the Downfall of Samaria. New York: The Macmillan Co. Price, \$3.

Dr. McCurdy has here produced a most substantial and valuable work on the history of the Jews. He avoids the error of considering the Hebrew people apart from other nations by grouping them with the Semitic family, and tracing the beginnings of their civilizations, in the south among the Sabeans, Ethiopians and Arabs, and in the northern tier the Babylonians, Arameans, Canaanites and Hebrews. The Hebrews were a late development among these early nations. Before Abraham were the Babylonians, the Arameans, and the Hittites. The great empire of the Hittites was falling in pieces when the patriarch first passed through a corner of its territory. The government had become old and corrupt; the most abominable sins prevailed; the cup was nearly full. The man of faith from the east was allowed to inspect the land in which his posterity was to found a new and better nation, to be employed as a medium for carrying on the work of human redemption. The growth of the new nation amid the corruptions of the Semitic race was attended with great difficulties.

In the first book Dr. McCurdy gives a general view of these early Semitic peoples in both the north and south tiers. Then in the second book he takes up more fully the history of the great nations which had important historical connections with the Hebrew people. Babylon was the centre of a great Semitic civilization in the East. Smaller tribes were consolidated to form the empire which in time became separated into Babylon and Nineveh. The third book gives the Canaanites, the Egyptians and the Hittites. The fourth book contains a further account of the rise and spread of the Assyrian Empire. In the fifth book he goes on with an account of the Hebrews in connection with the Arameans and Canaanites. The sixth book takes the history down to the carrying away of the ten tribes to Babylon.

This work is admirable in both plan and execution. The history of the Hebrew people is given in its environment. Hebrew history is part of a larger history covering southwestern Asia. To know the Hebrew segment we must study the entire section of early civilization as given in this work. Within the last half-century new histories of these peoples have been uncovered by the spade. The author has availed himself of all this recent information to make his history complete. Two volumes have already been published, and another will be required to complete the plan. With these volumes the student and preacher will be furnished with a clear, broad and satisfactory view of the history of the Hebrew people.

**The World as the Subject of Redemption.** By W. H. Fremantle, M. A. Introduction by Richard T. Ely, Ph. D., LL. D. Second Edition, Revised. New York: Longman, Green & Co.

This volume contains the eight Bampton Lectures for 1883. Though they produced no sensation at the time, the phases of the subject treated have been brought to notice especially in America, and have made a demand for the book, here brought out in a second edition. Prof. Ely has an appreciative and cordial introductory word. The lectures touch questions which are agitating the people of America.

The lecturer believes Christ is to save the whole world by extending His church to its extremities. He maintains, with John Wesley and the Mystics, that Christianity is not a creed or organism, but a life. The Spirit of God abiding in the soul to renew and purify makes the Christian. Again, the church is not a particular body of believers organized in a certain form, but rather "the whole community of Christian people in the whole range of their life . . . therefore it cannot be adequately represented by communities organized for public worship and its accessories." Man is to be viewed in two aspects, individual and social. The one man, standing isolated from the race, may be studied, or he may be viewed in his relations with other members of the human family. The Reformation dealt with the individual, addressing him apart, and left too much out of sight the multiplied relations of the man with his fellows. The new conditions of our time require the Christianization of society. The family, the state, and the various social, educational and business organizations of society should accept the standard imposed on the church, and thus become, as it were, a part of the church. The book is very suggestive along lines now uppermost in the minds of the people. Men in America cannot be so individual as they were a hundred years ago—steam and electricity have brought them together; and too many are inclined to reject the Golden Rule as a measure for our social relations. The work of the church today is to Christianize society in its various organic forms as well as in its individual life.

**The City of Refuge.** A Novel. By Sir Walter Besant. New York: Frederick A. Stokes Co. Price, \$1.25.

Walter Besant began business as a novelist in a small way. He wrote short stories for the vest-pocket series, which were received with great favor by the reading public, but with the feeling that he was adapted to deal in these

small wares. As years passed on, he continued to send forth stories of greater magnitude and higher quality until he has come to be recognized as one of England's great story-tellers. "The City of Refuge" is a story of domestic infelicity. Sir Charles Osterlee and Lady Osterlee are the main characters. She married a lord for glory, and won shame. He turned gambler, went to the bad, and died in an obscure town in New York. Meantime Lady Osterlee was tortured by the situation. The Monastery or House of Meditation is revealed as the house or "City of Refuge" to troubled souls.

**Irak: A Mystery.** By Theo. Douglas. New York: Harper & Brothers. Price, \$1.

Mystery is the elixir of life. It is all about us in the universe; it invades our very being, and gives charm to our existence. To belong like ourselves a world devoid of mystery would be intolerable. Next to the pleasure of knowing is the still more thrilling and weird pleasure of not being able to know. This story of mystery is not wanting in graphic and thrilling passages, as, for instance, the opening of the tomb, the unfolding of the mummy, and the prophecy.

**The Mortgage on the Hip-Roof House.** By Aldous W. Turgenev. Cincinnati: Curtis & Jennings. Price, 50 cents.

This is a pathetic story of early frontier life. The sadness is not lessened by the fact that so many others were like it. The middle West was made by exposures and sacrifices; it was the price of blood and life. The "Hip-Roof" stood on the shore-line of Lake Erie between Buffalo and Toledo. By misfortune, the two hundred acres of Klills Waugh had shrunk to ten, and even the ten were covered by a mortgage which threatened to drive the old man from his home. His wife had died, and his son, at his death, had left a granddaughter to be provided for. Joe Thompson, also, an unfortunate stray, had been taken in. But deliverance came through Joe. The story is freshly told, and the interest of the reader from the first page to the last is maintained.

**The Children's History Book: Tales of the History of Our Native Land.** By Famous Story-tellers. Boston: Lothrop Publishing Co. Price, \$1.50.

This volume contains thirteen stories based on events in American history and told by such authors as Paul Hamilton Hayne, Olive Seward, Sophie Swett, and Elbridge B. Brooks. The stories take us over the wide range of American history. Columbus, Washington, Adams and Lincoln appear in the volume. It deals with what may be called the romance of our history, bringing out striking and picturesque incidents and sets often omitted by the general historian, and yet calculated to engage the attention and deepen the interest of a child in the affairs of the nation.

**The Mystery of Sleep.** By John Bigelow. New York: Harper & Brothers. Price, \$1.25.

Sleep, though one of our most familiar experiences, is compassed with a mystery we can never dispel. The fact we know; the whole meaning of the fact has never been brought out. The author is not so unwise as to attempt to solve the mysteries of sleep or to make a scientific exposition of them; he aims rather to dispel the popular belief that in sleep the mind ceases to act. He endeavors to show that sleep is a most important function of the human economy, in which men are developed spiritually. Even here he touches the subject cautiously, regarding sleep as an occult power to be studied as we study electricity, light and gravity. Mr. Bigelow has made in this volume a most entertaining study.

## Magazines.

—Scribner's for January has for a frontispiece "Mr. Micawber's Gauntlet," drawn by L. Raven-Hill. Samuel Hopkins Adams gives the first instalment of a series of articles on "The Conduct of Great Businesses—The Department Store." It is a new field luminously presented. Richard Harding Davis begins a new story, "Soldiers of Fortune." Yvan Troschke gives "A Bystander's Notes of a Massacre," or the slaughter of the Armenians in Constantinople. Kyre Crowe contributes a delightful article on "Thackeray's Haunts and Homes." John R. Spears gives the "Story of a Second Mate." William Cranston Lawton has a fine poem on "Shortening Days." "The Bashfulness of Bodley" is a story by Henry Gallup Palmer. G. Jeannet furnishes an illustrated paper on "Victor Hugo's Home at Guernsey," and Dante Gabriel Rossetti gives a drawing of "Tennyson Reading 'Maud.'" (Charles Scribner's Sons: New York.)

—McClure's for January opens with an illustrated article on "Gen. Grant at West Point." The pictures are of Grant and his class. The likeness of Thomas L. Hamer, who sent Grant to West Point, as that of Gen. Franklin, who led the class, are given. Mrs. J. H. Riddell provides a tale of the Grand Banks, "Captains Courageous." Lida Rose McCabe sets forth "The 'Martha Washington' Case." Capt. Musgrove Davis tells of his first command "In a Bowery Regiment." Henry Muir gives the history of "The Making and Laying of an Atlantic Cable." Fifteen life portraits of Benjamin Franklin are given. Morgan Robertson tells of "The Dredglet Neptune." The number is fresh and readable. (S. S. McClure Co.: 141 East 25th St., New York.)

—The International Journal of Ethics for January comes charged with accurate and valuable discussions of ethical questions. Rev. Hastings Rashdall, of Hertford College, Oxford,

leads in a careful criticism on "Professor Sedgwick on the Ethics of Religious Conformity." Prof. Charles S. Deras, of the Royal University of Ireland, pleads for "The Restoration of Economics to Ethics." The new moral and social conditions of Japan are considered by a Japanese professor in "The Ethical and Political Problems of New Japan." Prof. Eliza Ritchie, of Wellesley College, considers "Morality and the Belief in the Supernatural." Joseph B. Warner furnishes his address before the American Bar Association on "The Responsibilities of the Lawyer"—an elegant and strong paper. The number, on the whole, is an unusually good one. (International Journal of Ethics: 1305 Arch St., Philadelphia.)

—The Chautauquan for January has all its departments well packed. Jeannette L. Glider has a profusely illustrated article on "The French Academy," and Prof. James A. Harrison gives "Historic Names and Incidents of the French Academy," with twenty-one illustrations. John Jennings gives "The French Immortals;" Prof. F. M. Warren, "The Rise of the French Academy;" Henry Houssaye, "French Literature of Today;" and T. B. Preston, "The Newspaper and Periodical Press of France." George Hamlin Fitch has a fine article on "Races and Labor Problems in California." "The Gothenburg System," and "The Actual John Brown," are other articles of interest. The "Woman's Council Table" and "Current History and Opinion" also contain good things. (Theodore L. Flood: Meadville, Pa.)

—The Month is the title of a new magazine—a novelty in scope and form. It is the month in "Literature, Art and Life," illustrated—a "Journal of Cultivation." In size the new magazine is a model—handy to read, neat in appearance, and just enough for the month. The current number makes a fine beginning. It has a group of excellent writers—Stockton, Richardson, Morse, Butler and Coleman. It is chatty, suggestive, readable, at the same time arranged with taste and good judgment, having departments for essays, book reviews, fine arts, music and the drama. The magazine is edited by Joseph B. Glider and Jeannette L. Glider. (The Critic Company: 287 Fourth Ave., New York.)

—The Methodist Magazine for January begins the fortieth volume with a vigorous number. "The Children's Crusade" is the title of a profusely illustrated article which tells of 100,000 boys and girls who set out for Palestine, most of whom experienced a tragic fate by famine, shipwreck and slavery. "In the Black Belt" describes Negro life in the South, and "The Boer's Daughter" is an illustrated story of the British war in South Africa. "The Miseries of a Palace" recounts the life of the Polish Countess Krasińska, great-grandmother of both the King and Queen of Italy. Prof. Reynar writes delightfully of "The Faery Queens," and Dr. Abel Stevens tells of Mary Somerville. (William Briggs: Toronto, Canada.)

—The beautiful frontispiece in the January Magazine of Art is from the painting of "Joan of Arc" by George W. Joy. A biographical sketch of this artist, by Joseph Anderson, with a portrait and eight illustrations of his works, opens the number. A very interesting paper on "Lord Leighton's Sketches," by Alfred Lys Baldry, is given. M. H. Spielmann presents a first instalment in "The Revival of Lithography." "Adolphe Aris," a modern Dutch painter, is sketched by Richard Heath, with seven illustrations accompanying. "The Renaissance of Miniature Painting," "The Arts and Crafts Exhibition," "The Art Movement," are other articles. The editor has a fully illustrated paper upon "Edward J. Poynter, P. R. A." In a long series of excellent numbers the January issue of this invaluable art magazine assuredly surpasses all. (Casell Publishing Co.: 31 East 17th St., New York.)

—"If I could afford to take but one magazine," said a cultivated woman the other day, "I think I should choose the Bookman." We cordially approved her selection, for to a person

of literary tastes the Bookman is indispensable, brilliant as it is of the freshest literary comment, choice articles and poems, discriminating reviews of the new books, and portraits of authors. The January issue maintains the usual superior standard of excellence. There are portraits of Richard Hovey and Bliss Carman, Prof. Sloane, Woodrow Wilson, Margaret Ogilvy, Coventry Patmore, etc. William Watson, Louise Imogen Guiney, and Alice Meynell are among those who have poems, and papers are given by Geo. J. Manson, Hamlin Garland, Brander Matthews, Kate Stephens, and Andrew Lang. (Dodd, Mead & Co.: 5th Ave. and 21st St., New York.)

—Little Men and Women for December is filled with stories and poems for the small folks, many of them redolent of Christmas. Sophie Swett's serial, "Jo and Betty," grows quite exciting. Part II of the article upon the well-known artist, J. G. Brown, is given, with four reproductions from his works. "A Brave Little Nurse Girl" is a true story which carries a helpful lesson. "Betty's Christmas Present," by Louise Carpenter, is very amusing. (Alpha Publishing Co.: Boston.)

—The December Babyland is bright and attractive with its big type and pretty pictures. This is a magazine suited to the youngest and tiniest of the household flock. "The Candy Buttons" will make the children laugh heartily. (Alpha Publishing Co.: Boston, Mass.)

## Warner's Safe Cure

IN LARGE OR SMALL BOTTLES.



Owing to the many requests from its patrons, Warner's Safe Cure Co. have put on the market a smaller size bottle of Safe Cure which can now be obtained at all druggists at half the price of the large bottle.

Warner's Safe Cure

is not only a scientific vegetable preparation and does all that is claimed for it, but it is the only Kidney and Liver medicine used by the best people of four continents. A medicine that bears the stamp of the world's approval, and maintains its position for a fifth of a century, must necessarily possess peculiar merit.

NASAL CATARRH is a LOCAL DISEASE

and is the result of colds and sudden climatic changes.

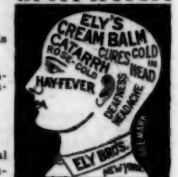
This remedy does not contain mercury or any other injurious drug.

ELY'S CREAM BALM

Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane from Colds, Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cents at Druggists or by mail; samples 10c. by mail.

ELY BROTHERS, 36 Warren Street, New York.

CATARRH



COLD IN HEAD

OPIUM

and WHISKY HABITS cured at home without pain. Book of particulars FREE. E. & W. Wines, M.D., Box 267, Atlantic, Ga.

CANCER

and Tumor removed and permanently cured without knife, plaster, or poison. Pamphlet sent free. Address, Swedish Medical Co., Lynn, Mass.

DEAFNESS & HEAD NOISES CURED. For INVISIBLE TUBE Cures help cure all the deafness in the world. No PAIN. No DANGER. Send to F. H. Jones Co., 303 N. 2nd St., N. Y., for Book and Free TUBE.

MENEELY BELL COMPANY

CLINTON H. MENEELY, General Manager, Troy, N. Y., & New York City, Manufacturers of Superior Quality.

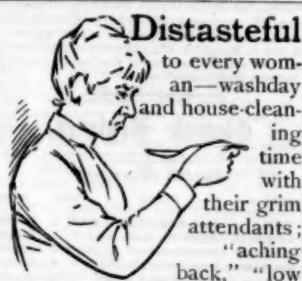
BUCKEY BELL FOUNDRY, & W. VANDERBILT CO. CHAMBERS, N. Y. Best Grade Copper and Tin Bells. Foundries of Largest Bell in America.

BELLS and CHIMES of Copper and Tin. BLAKE BELL CO., BOSTON, MASS.

AARON R. GAY & CO., Stationers and Bank Book Manufacturers.

ACCOUNT BOOKS

Of any desired pattern made to order. 122 State St. Boston, Mass.



Distasteful to every woman—washday and house-cleaning time with their grim attendants; "aching back," "low spirits," "tired to death," "worn out," "out of sorts." Why don't you get rid of these things? Use Pearlina. There are directions on each package that will show you the latest, safest, quickest, and best ways of washing. The wonderful success of Pearlina (used by millions) alone ought to move you to try it. A trial means continued use. Millions use Pearlina

PISO'S CURE FOR CURS WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.



## Obituaries.

**Manser.**—Mrs. Eliza A. Manser was born July 11, 1817, and passed from earth to her heavenly reward, Sept. 30, 1896.

She was soundly converted to God at the age of fifteen, and joined the Calvinistic Baptist Church. In 1860 she moved with her family from Newburyport to Everett (then South Malden), Mass. At the organization of the First M. E. Church here she became a charter member. She loved the Methodist Church and was constant in her attendance at all the services as long as health and strength permitted. She was devoted and loyal to all her pastors, and ZION'S HERALD was to her like a visit from a dear friend. She possessed a young heart, and the Epworth Leaguers held her in high esteem. In 1886 she was made an honorary member of the League.

Mrs. Manser reared a family of ten children and saw them all comfortably settled in life. She leaves an aged husband, nine children, thirteen grandchildren, and three great-grandchildren, besides a host of friends, to mourn her departure. For twelve years had made her home with her daughter, Mrs. Philip Ham, who greatly misses the sunshine of her presence. Of her nine children seven are influential members of the church. Her youngest son, Rev. H. H. Manser, is pastor of the Baptist Church at East Jeffery, N. H. Another son, Charles Manser, is president of the board of "Aidmen of Everett." One of her sons-in-law, Mr. Joseph A. Marshall, is the main support of the Chase Memorial M. E. Church at Haverhill, Mass.

The funeral services were held in the church she so much loved, and her pastor was assisted by one of her former pastors, Rev. F. T. Pomeroy, whose sermon, preached on exchange a few weeks before, was the last she heard. On the Sunday before her departure she was greatly profited by reading Dr. Daniel Steele's sermon in ZION'S HERALD on "Enoch walked with God." It mirrored her own experience. Before the next Sabbath she had begun to walk with Him in white in heaven. Our church in Everett can ill spare such a godly woman, whose prayers for it were constant, and whose presence and kindly words were benedictions to her pastors. Heaven is richer since she through the merits of her Lord and Saviour entered therein.

W. H. MEREDITH.

**Colson.**—Mrs. Lydia A. Colson, of Sparrowport, Me., was born in Frankfort, April 4, 1819, and departed this life, Dec. 13, 1896, aged 77 years, 8 months and 9 days.

She was united in marriage with the late Josiah Colson, and with him was converted in the great revival of 1859 in this village. March 1, 1860, she with her husband joined the Methodist Episcopal Church and became a lifelong and active member of the same. Born of sturdy and energetic parentage, she inherited those principles of integrity which made the foundation of her Christian character firm and inflexible. She was an active Christian, "instant in season and out of season," ready for prayer, exhortation, and the time demanded. Her closest often felt her presence as she talked with God, and her faith claimed the blessing. By the side of her own brook Jabbok she wrestled and prevailed.

The example of a pious mother and earnest prayer early led her children to seek the Lord and confide in their mother's God. The poor will never forget her benedictions and benefactions, and all she said and did for them. She never let her left hand know what her right hand did. There was system, plan, order, in her well-doing.

By an accident she was obliged to spend her last four years of life on her bed, but they were years of triumph. Often in her joy she shouted the praises of God; and when the final summons came, she gave no uncertain testimony. As long as consciousness remained, and even when speech had gone, she showed that she was ready to go. She is not, for the Lord has taken her.

O. H. F.

**Harley.**—Mary A. (Donnell) Harley was born in New Castle, Me., Nov. 3, 1829, and died in Old Orchard, Me., Nov. 6, 1896.

She was married to Dwight F. Harley, of New Castle, Me., July 3, 1856. In 1857 they moved to Minnesota, where they spent several years. In 1860 they removed to Portland, Me., where they resided until 1877, when they took up their home in Old Orchard, where they have remained to the time of her decease.

Mrs. Harley for many years was prominent in the Woman's Christian Temperance Union and that work found a large place in her thought and heart. She was an exemplary member of the Methodist Episcopal Church for forty years. She first united with the church in the West with her husband; then with Congress St. Church, Portland; later with Pine St. Church, and finally with Old Orchard. She was one of the charter members of the latter church, which was organized by Rev. C. J. Clark, D. D., Nov. 9, 1882, since which time she has faithfully served as a steward, recording secretary, and teacher in the Sunday-school; holding office, also, in the Woman's Foreign and Home Missionary Societies. For many years she was a constant reader of ZION'S HERALD.

Her death came suddenly, like a thunderbolt from a clear sky, casting gloom and sadness over the whole community. She had been suffering during the day, and growing no better, toward evening a physician was called, who, after careful examination of her heart, thought her sickness not at all serious. However, about two o'clock the next morning she called her husband, who quickly at her side, noticed a great change, and before he could leave her to call assistance she breathed her last.

Mrs. Harley was a lady of great strength of character. Her life was a quiet, yet active and useful one. Exceedingly unobtrusive in her nature, yet intensely sympathetic, kind, and charitable, she gathered about her a wide circle of warm friends who (especially those who knew her most intimately) deeply respected and fondly loved her. Her devotion, her generous responses, her personal sacrifices, demonstrated her faith and her consecration and love for her Master's service, and it can be truthfully said of her that she rests from her labors and her works do follow her.

She leaves an only sister, who is the devoted and efficient wife of Rev. J. A. Morelen, pastor of the M. E. Church, Penamiquet, Me. She had no children of her own, but leaves an adopted son who is married and lives in the West. Her husband, who also survives her, has the profoundest sympathy of the church and community in his inestimable loss and sore bereavement. May the God of all grace be their sufficiency!

The funeral services were conducted in the church by her pastor, Sunday morning, Nov. 8, assisted by a former pastor, Rev. W. M. H. McAllister. The interment was in Laurel Hill Cemetery, Saco. W. CANNAM.

**Shales.**—In Belfast, Me., Nov. 25, 1896, Mrs. Emily P., wife of Lendal T. Shales, and only child of Mr. and Mrs. Wm. M. Woods, with Christian fortitude bade her loved ones an affectionate farewell to join the redeemed in heaven. Her last testimony was: "Mother, it is all right." She was born in Belfast, July 20, 1822.

Mrs. Shales was educated in the public schools of the city. Her amiable qualities gained for her the affection of her teachers and made her a favorite with her schoolmates. In 1872, under the labors of Rev. Wm. L. Brown, she was led into the Christian life and became a member of the Methodist Episcopal Church. Her marriage took place Nov. 13, 1876. As a church member she was loyal and self-sacrificing for its advancement. Through her efforts as president of the Columbian Society, beautiful stained-glass windows were secured for the church. The several benevolent societies of which she was a member were greatly strengthened by her faithful labors and wise counsel. The needy found in her benevolent friends, and she was ever ready and sorrowing the bad words of encouragement and consolation. By her decease the church is bereft of a faithful member, her parents of a dutiful daughter, the husband of a devoted wife, and the children—Alice G. and William Arthur—of an affectionate mother.

G. G. WINSLOW.

**Parker.**—Lydia Parker was born in Wilton, N. H., Jan. 26, 1817, and died in Kittery, Me., Dec. 11, 1896.

Mrs. Parker was the daughter of John and Sally Fosbury, and was one of seven children, all of whom have gone to their reward excepting Mary A. Peabody, of Milford, N. H. She was married to William G. Parker, in Cambridgeport, Mass., where had been her home for many years, in 1859, moving soon after to Kittery, where she has since remained, universally loved and respected by all who knew her.

She joined the Baptist Church when a young woman and retained that membership until 1889, when she joined the M. E. Church at Kittery. She always manifested a deep interest in the society's prosperity and did what she could to carry on the Master's work.

A person of unusually sweet temperament, she always looked on the bright side of life and had a word of encouragement for all. Many lives have been made better by her counsel and kindly sympathy as the spirit of Christ was shown in her life and by her words.

She was lovingly and faithfully cared for to the end by those who were near and dear to her, who with her many friends deeply mourn her departure. Eternity only can tell the full measure of her usefulness. D. F. FAULKNER.

**Kirkpatrick.**—George Kirkpatrick, aged 84 years, ended his long and useful life on earth July 26, 1896, at Malden, Mass., while visiting his daughter, Mrs. Richie.

Mr. Kirkpatrick was converted to God and joined the Methodist Church in his youth. He moved from New Brunswick to Vanceboro, Maine, about thirty years ago, where he resided about twenty-six years. For two years previous to his death he and his wife made their home with their son James in Augusta.

The writer made the acquaintance of Mr. Kirkpatrick about thirteen years ago while his pastor at Vanceboro, Maine, knew a truer or better man. Surely the Master could say of him as of Nathaniel—"an Israelite indeed in whom is no guile." His home was always open to the itinerant and to every one whom he could soothe and comfort with warm heart and open hand. The interest of the church was more to him than his own interests. He was a constant reader and lover of ZION'S HERALD. His last years were just a waiting time, calm and trustful. He had been a class-leader for more than thirty years, and I believe there would be no church or worship at Vanceboro today but for the earnest, patient, sacrificing lives of Mr. and Mrs. Kirkpatrick. We know how much their lives have been of a blessing to others until time closes here and we hear the beautiful story on the other side.

He leaves an aged wife, three daughters and one son to mourn their loss. J. W. PRICE.

**Brackett.**—Mrs. Betsey F. Brackett died in New York, Me., Nov. 28, 1896, aged 76 years.

She was born in Rumford, Maine, but the last fifteen years of her life were spent in New York at the home of a daughter, and the principal part of her life in this portion of the State. She was married in 1838 to Mr. Peter D. Brackett, who gave his life to his country in the Civil War. She had six children, four of whom survive to mourn their loss. She was a faithful mother, possessing a pleasant and cheerful disposition, and her influence in the home circle will never be forgotten. She was converted in early life, and united with the Methodist Episcopal Church, in which fellowship she remained till death. She was a symmetrical Christian, believing in all the work of the church and caring for every interest of Zion. She possessed a cultivated mind and a consecrated heart.

During her last illness she suffered much, but manifested great submission to God's will and was rich in Christian faith, and her closing hours were peaceful and triumphant. Surrounded by dear children, who rendered her every possible service, she quietly departed from this to the perfect life of heaven.

W. L. BROWN.

**Porter.**—Electra (Trull) Porter was born in Burke, Vt., May 1, 1843, and died at her home in West Burke, Vt., Dec. 15, 1896.

At twenty-two years of age she was united in marriage with Perry Porter. To them were born four children—two sons and two daughters. The youngest daughter died in childhood.

Mr. Porter was a member of the M. E. Church the last twenty years of her life. She was a devoted Christian, a faithful wife and mother, a true friend. As the wife of a soldier she took great interest in the Woman's Relief Corps, of which she was an active member. During her last illness she was attended by a great sufferer, and the fortitude and patience she manifested in those hours of suffering gave evidence to the strength of her Christian character and firm trust in her Saviour.

She was held in high esteem by all who knew her, and a large circle of friends mourn her departure. "Her children arise up and call her blessed; her husband also, and he praiseth her." When the Master called, He found her ready, so at her burial we were able to truthfully say, "Blessed are the dead which die in the Lord; from henceforth: Yea, saith the Spirit, that they may rest from their labors."

G. H. WRIGHT.

**Godfrey.**—Rev. Alfred Crossman Godfrey was the son of Ard and Catharine Reed Godfrey. He was born in Orono, Maine, Jan. 21, 1819, and died in Boston, Nov. 13, 1896, aged 77 years, 9 months, and 23 days.

He was converted under the labors of Rev. Caleb Fuller in 1837, who was stationed that year in his native town. He joined the Methodist Episcopal Church in due time and almost immediately felt called to preach. For some time he was a student at Kent's Hill, but as the call for preachers was imperative, he joined the Maine Conference in 1840 and began an itinerant's life of nearly half a century, that ended in his superannuation in 1889. He became a member of the East Maine Conference when it was set off from the Maine in 1848, was transferred thence to the New Hampshire Conference in 1870, and the next year was transferred to the New England Conference, of which he was a worthy member for more than a quarter of a century. His appointments in Maine in his order were: Surry, Scarbourn, Waldoboro, Lincoln, Eastport, Bangor, Newry, Rockport, Newport, Houlton, Orrington, Chaplain in U. S. Army, Exeter, Newport, Hampden; and those in Massachusetts were: Amesbury, Warren, Clinton, South Walpole, Maynard, Ludlow, Southwick, Franklin, Charlestown, and Feeding Hills.

June 1, 1850, Mr. Godfrey was married to Maria Louise Beale, and for more than forty-six years the twin gave themselves without stint to the service of Christ and his church. A throat trouble in 1852 forced a location for four years, and Mr. Godfrey and his wife removed to Minneapolis, Minn. While there he was faithful to his vows, and opening his own home preached the first Methodist sermon on the west side of the Mississippi above St. Paul. In the same house a class was formed, and there was also held the first quarterly meeting for that locality.

Mr. Godfrey was a man of commanding presence, considerably more than six feet in height and naturally robust, but in the later years of his life he suffered from results of sunstroke and malarial fever, the price of faithful discharge of duty while hospital chaplain of General Griffin's Division, Army of the Potomac. He bore his increasing infirmity and pain with great cheerfulness and did efficient service for twenty-four years after the war.

Mr. Godfrey was a profound thinker with great power of analysis, a born metaphysician, grappling successfully with problems which baffle ordinary minds. As a preacher he was eminently original and helpful, and all through his active life he dealt to his mind in character he was among the manifest of men. He was a sincere Christian. His walk and conversation were without blemish. He could look all the world straight in the eyes, for there was nothing but truth in his soul. She who walked in closest communion with him for nearly half the century and of all the world know him best, gave this testimony: "Words cannot express his nobility of character, his purity of life, and his unswerving devotion to truth and right, and to the cause of Christ wherever his lot was cast." He abhorred pretence and hated sham. He could rebuke evil and others only when forced by hard facts, and in his great love and sympathy found palliation for wrongdoers even when he had to suffer by their misdeeds. He could bias in righteous indignation at dishonesty and oppression, for he was utterly fearless, but it was always in the spirit of his Master. He was a widow and two sons come to man's estate, and they can rejoice that no man can remember an unworthy act or word of their translated husband and father. He sang on earth with marvelous sweetness the praises of his Lord, and gave with delight his life to His service. He now sings His praises in heaven, for he has come to the light of His presence forever.

J. O. KNOWLES.

### In the Beginning

Of a new year, when the winter season is only half gone, many say that their health begins to break down. It is then that the following should be remembered: that Hood's Sarsaparilla leads all the medicines; accomplishes the greatest cures; has the largest sale, and requires the largest building in the world devoted exclusively to the preparation of the proprietary medicine. Does not this prove, if you are sick, that Hood's Sarsaparilla is the medicine for you?

## Educational.

### Wesleyan Academy.

Willsbrough, Mass.

Winter term of 80th year opens Wednesday, January 6, 1897.

Rev. WILLIAM R. NEWHALL, Principal.

### East Maine Seminary.

Bucksport, Maine.

Rev. A. F. Chase, Ph. D., Principal.

Winter Term opens the Monday following Thanksgiving.

Co-ops: Preparatory, Scientific, Academic, Normal, Art and Musical Courses. Military Tactics, Business College, with first-class instruction, location unassured. Many of scores by boat or by rail. Terms low. Send for Catalogue.

## THE Fisk Teachers' Agencies

(Incorporated.)

### EVERETT O. FISK & CO.,

Proprietors

4 Ashburton Place, Boston, Mass.  
70 Fifth Avenue, New York, N. Y.  
1543 15th St., Washington, D. C.  
306 Wabash Avenue, Chicago, Ill.  
25 E. Wacker Drive, Toronto, Can.  
430 Centre Building, Minneapolis, Minn.  
181 Keith & Perry Building, Kansas City, Mo.  
70 Cooper Building, Denver, Colo.  
305 Belmont Block, Los Angeles, Cal.

Send to any of the above agencies for 100-page Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application. Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School Superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating more than

\$6,000,000.00.

## Methodist Book Concern

Eaton & Mains, Agents.

### SHOP-WORN BOOKS

### SUNDAY SCHOOL LIBRARIES.

We have just been through our stock and selected about

500 volumes

which we offer while they last at

60 per cent. discount.

These are our regular Sunday School books, are all new, and are sold at this rate because of some trifling damage which renders them unsalable as New and Fresh Books. Order quickly, as they will not last, and the first comers will get a Fine Assortment. Not sent on approval. Terms Cash.

## New England Depository,

Chas. R. Magee, Manager,

38 Bromfield St., Boston.

## Educational.

MASSACHUSETTS, Auburndale (ten miles from Boston).

### Lasell Seminary for Young Women

Suggests to parents seeking a good school consideration of the following points in its methods:—

1. Its special care of health.
2. Its broad plan of course of study.
3. Its proximity to the sea and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; in some degree equal to college work; in others, planned rather for home and womanly life. Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of High Schools.
4. Its home-like air and character.

Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room, etc.; comfort not neglected.

4. Its handwork and other unusual departments. Pioneer school in scientific teaching of Cooking, Millinery, Dress-cutting, Business Law for Women, Home Sanitation, Swimming.

Regular expense for school year, \$800. For illustrated catalogue address (mentioning ZION'S HERALD) C. C. BRADDOCK, Principal.

## New Hampshire Conference Seminary and Female College.

52d year.

Fall term opened Tuesday, Sept. 8, 1896.

Winter term opens Dec. 7, 1896.

Students prepared for College. Seminary courses in Science, Art, Music, Education, French, German, Greek, Latin, Literature and Stenography. Good Commercial Department. Beautiful for situation among the hills of the Granite State. Bracing air. Pure spring water. Excellent board. A Christian home under the supervision of the teachers of the faculty who are members of the household.

Send for a Catalogue to the President,

CEO. L. PLIMPTON,

Tilton, N. H.

## ZION'S HERALD.

Founded 1823.

### SUBSCRIPTIONS

Per Year, Postage Prepaid, \$2.50  
Ministers and their Widows, 1.50

THE DATES following the name of each subscriber indicate the year and month to which it is paid.

DISCONTINUANCES.—Papers are continued until there is a *written* order to stop, and until all arrearages are paid, as required by law.

SUBSCRIBERS wishing to stop a paper, or change address, should send notice to give the name of the post-office to which it has been sent and the one to which they wish it sent.

REMITTANCES may be made by Money Order (post-office or express), Bank Check or Draft. When neither of these can be procured, send money by Registered Letter.

FOR ADVERTISERS it is one of the best mediums that can be employed for New England. It has probably 80,000 readers in educated homes. Cards with advertising rates sent on application.

### Specimen Copies Free.

All letters of Remittances or relating to Renewals and Subscriptions, and other Business Matters connected with the paper, should be addressed to:  
A. S. W. F. D. Publisher, 36 Bromfield St., Boston.

## CHURCH CARPETS

AT MANU: JOHN H. PRAY, Sons & Co.,  
FACTURERS' PRICES: 658  
WASHINGTON ST.,  
BOSTON.



## ZION'S HERALD FOR 1897. NEW SUBSCRIBERS

Are always welcome. An effort will be made to make ZION'S HERALD the coming year the best and most attractive in its history.

The weekly issues will contain an average of over 50 columns of reading matter.

It costs only 5 cents per copy. We hope the ministers of the six New England Conferences will not cease their efforts to place a HERALD in every Methodist family.

Having made a favorable arrangement with the publishers, we are enabled to make a

### GREAT BIBLE OFFER TO NEW AND OLD SUBSCRIBERS.

The "International" Self-Pronecouncing Teachers' Bible is printed from New Plates in Clear Minion Type, bound in Egyptian Morocco Divinity Circuit, Overlapping Edges, Red under Gold Edges, Round Corners, Silk Head Bands, Silk Marker, and Leather Lined to Edge.

Publisher's price for the Bible,  
**\$4 per copy.**

We will send ZION'S HERALD (price, \$2.50) for 1897 and a copy of the Bible for \$4.50, cash to accompany the order. This is an offer of \$6.50 in value for \$4.50. Bible sent by mail or express at our expense.

Specimen Copies Free.

All business letters should be addressed to  
**A. S. WEED, Publisher,**  
36 Bromfield St., Boston, Mass.

To Hold 400.

They are selling long and low book cabinets at the Paine furniture warehouses on Canal St., which accommodate 400 volumes in a single cabinet. These long compartment cabinets are usually hard to obtain, and we take the opportunity of calling the attention of our readers to the fact that they are now to be found in Boston. They are not expensive.

### Review of the Week.

Tuesday, January 5.

—Three banks in St. Paul, Minn., close their doors; weakened by steady withdrawals.  
—Four Negroes confess in Birmingham, Ala., to having attempted a railroad wreck on Dec. 19.

—Thirteen men shot at Manila for conspiring against the Government.

—Emperor William prohibits hasty duels between army officers; they must submit their differences to a council of honor before fighting.

—Sir Edward Clarke sides with Ireland on the over-taxation question.

—Cashier R. D. Cornelius of Baltimore commits suicide; a shortage of \$60,000 discovered in his accounts.

Wednesday, January 6.

—An effort to be made to fix the maximum height of buildings in New York city at 190 feet.

—Acapulco damaged by an earthquake.

—Sudden death, in this city, of Gen. Francis A. Walker, president of the Massachusetts Institute of Technology.

—Congress reassembles after the holiday recess.

—The "Dauntless" succeeds in landing in Cuba 40 men, 400,000 cartridges, 1,048 rifles, 1 cannon, 200 machetes, and other things.

—Militia sent in Kentucky to stop toll-gate wrecking.

Thursday, January 7.

—Albany celebrates its centennial as a State capital.

—Seven nuns suffocated by the burning of the Ursuline Convent in Roberval, Quebec.

—Sir Cecil Rhodes sails for England.

—The last of the Armenian prisoners released in Constantinople.

—The Vatican calls a halt to the Canadian bishops in their condemnation of the Manitoba School settlement.

# Royal

ABSOLUTELY  
PURE

## Baking Powder

Celebrated for its great leavening strength and healthfulness. Assures the food against all acid and all forms of adulteration common to the cheap brands.

ROYAL BAKING POWDER CO., NEW YORK.

—A sun spot 68,000 miles long reported from the Lick Observatory.

—Mrs. Gladstone unveils a window in Hawarden Church in memory of the Armenian martyrs, and Mr. Gladstone makes a speech.

—Gov. Altgeld of Illinois pardons a large batch of notorious criminals.

—Cuban matters before the Senate; the House passes the postal law amendment curtailing the privileges of "sample copies."

Friday, January 8.

—A report that Gomez has shot 114 Spanish prisoners by way of retaliation.

—Messrs. Dingley and Allison decline cabinet positions, preferring to remain in Congress.

—Nearly 750,000 persons receiving relief in India from the Government.

—In the Senate Mr. Mills introduces a bill recognizing the independence of Cuba; the House considers the Pacific Railroad funding bill.

—The "Dauntless" refused clearance papers for Cuba.

—A Negro named Corper murders five persons in Lynchburg, S. C.; the murderer being pursued.

Saturday, January 9.

—Gen. Gomez said to have offered to pay a war indemnity to Spain of \$200,000,000 if the independence of Cuba were acknowledged.

—A weekly mortality of 200 per thousand in Bombay by reason of the bubonic plague.

—The Negro murderer, Corper, captured by a posse and killed.

—Jesse Pomeroy again detected in a plan to escape from State Prison; he was sentenced at the age of fourteen, and has been twenty-two years in confinement.

—South Carolina to employ its convicts to cultivate cotton on State lands.

—The new Law School building of Boston University dedicated.

Sunday, January 11.

—Freshets on the Guadalquivir and other Spanish rivers; large tracts of land submerged.

—The Lone Star company of Texas Rangers in the Cuban army defeat the Spaniards with heavy loss.

—Ohio mine owners develop a scheme to make electricity do much of the work now done by miners.

—The Postal Telegraph Company sells out to the Commercial Cable Company.

—Sudden death of Major Benjamin Calef, a well-known business man of this city.

—The electoral colleges to meet in the several States today.

—The Cuban insurgents burn a large town only seven miles from Havana.

### HONEST CURE FOR TOBACCO HABIT.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness, ruins the system, and is a deadly poison. It is a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

### The Conferences.

[Continued from Page 13.]

Sunday-schools increase under his care. Besides the work in the above places, he has also commenced to hold meetings at Epworth Hall, 424 Hanover Street, where a great number of Scandinavians live. Last Tuesday evening the hall was filled with people. Several young men have promised to reform already. A good lodging-house is very much needed where those who reform can stay.

Worcester. — Watch-night was generally observed in our city, though one or two of our churches carried out programs that would have made John Wesley look horrified. What would that pious soul have thought of a social evening till half past eleven, with this and that one "receiving" and sundry others "pouring"? Please mark that I am not taking sides in the least. I am only asking what the beginner of Methodism would have thought! The venerable founder had very little of the society character in his make-up, possibly too little, and what little he had was never mingled with his religious functions. Some of our organizations went through on the old-fashioned line and made no concessions to modern notions. It is worthy of notice that while we are, to some extent, departing from the ways of the fathers, in spirit if not in form, other denominations are taking up some of our alleged "played out" features. Methodists are not the only religious societies to observe watch-night now.

Long ago Robert Buras longed for the power to see himself as others saw him. This occurred to me, last Monday morning, when I saw in print a sermon on John Wesley delivered, the night before, in a Unitarian pulpit in this city by Rev. W. H. Harris, a Universalist preacher, now settled over All Souls parish. If every one outside of our denomination, sees our great founder as this gentleman does, we have no reason to be discouraged at the prospect. Certainly we could have no more flattering or eloquent tribute to the merits and worth of John Wesley. Had the same words come from our own pulpit, we might have been accused of undue glorification.

Our local Epworth League are regretting the departure from Worcester of Geo. W. Hastings, who has long been connected with Grace Chapter and one of the most energetic workers in our midst. Having had a thorough pharmaceutical education, and having been in the dispensary of our City Hospital for a term of years, he has now gone to Brunswick, Maine, to take a complete course in medicine. All of us who to see him back with us, a full-fledged M. D., ready to cure

A COUGH SHOULD NOT BE NEGLECTED. "Brown's Bronchial Trochees" are a simple remedy and give immediate relief. Avoid imitations.

things our bodily ills and to again lend a hand in spiritual.

Webster Square. — Success is seen in all departments. The congregations are increasing every Sabbath, and the Sunday-school was reported at quarterly conference as being the largest at present that it has been for years. New Year's Day the pastor, Rev. L. W. Adams, and his wife called on every member of the church and left a New Year's card. The Epworth League has recently frescoed the ladies' parlor, and other improvements have been made in and about the church. The pastor has been giving a series of illustrated sermons with the stereopticon to full houses every Sabbath evening for the past month. Rev. J. H. Weber, the evangelist, has just commenced a series of revival meetings with this church.

### North District.

South Framingham. — Rev. Alfred Woods was heartily and unanimously invited by the fourth quarterly conference, held Jan. 10, to return to this charge for the fourth year.

Newton Highlands. — Sunday, Jan. 3, witnessed perhaps the largest number of communicants at the altar to receive the sacrament during the present pastorate. Two adults were baptized, 2 were received into full connection, and 2 by letter. Rev. Arthur Bonner, pastor.

Newton. — Rev. Dillon Bronson, the pastor, has prepared an excellent directory of the church at Newton, giving names with residence of the membership and the names and officers of the various organizations in the church. Upon the first page of one cover is an electric of new church now making completion, and upon the other one of the old church.

### East District.

Wesley Church, Salem. — The Sunday after Christmas, while the pastor, Rev. F. H. Knight, was preaching, a man described in the local press as "an irreverent thief" entered the pastor's study and stole his overcoat. Within an hour after the theft was discovered a committee from the men's department of the Sunday-school arranged with the pastor to be measured for a first-class coat to take the place of the one lost. On New Year's evening Mrs. Knight's class of young ladies presented her with a beautiful set of table linen.

Meridian St., East Boston. — Jan. 3, 18 were received into the church — 13 in full and 5 on probation. There were 21 additions to the Sunday-school, also, on the same date. Rev. and Mrs. L. W. Staples kept open house at the parsonage New Year's day, and a host of friends called and left many tokens of love and esteem, both in kindly words and beautiful gifts. U.

W. H. M. M. — The first quarterly meeting of the Woman's Home Missionary Society for the year was held in the First Church, Somerville, Wednesday, Jan. 6, opening at 10 o'clock. Mrs. G. W. Mansfield, president. Mrs. G. F. Eaton conducted the devotional exercises. A cordial welcome was extended by the pastor's wife, Mrs. G. S. Butters, to which Mrs. F. T. Pomeroy very fittingly responded. The morning session was devoted wholly to reports and other business. The corresponding secretary reported 1,109 members of auxiliaries, 139 members of circles, 85 of bands, 470 mothers' jewels. The receipts for the quarter were \$1,000.82; supplies sent out, \$1,223.48; mile-hoxes distributed, 219.

After a delightful lunch the afternoon exercises were opened by Rev. G. S. Butters. Mrs. A. C. Clark, missionary at the immigrants' Home, related some of the joys and sorrows of the past month, the Christmas festivities, and how blessed they had been throughout this season. Prof. Harriette J. Cooke graphically described the workings of the Medical Mission, giving her reasons for thinking it was the cheapest missionary work in Boston. The nurse and resident doctor carry the Gospel into every home to which they go. Mrs. L. A. Sanborn, of Lynn, was elected secretary of Young People's Work for the Conference. Miss Bailey then beautifully sang "The Master Stood in His Garden." Miss E. J. Webster reported items of interest concerning the General Executive Board meeting held in Springfield, Ill. After Miss Bailey had carried us almost to the "pearly gates" in her rendering of the "Golden Thresh-old," Bishop Malleson gave a delightful and profitable address. The meeting was largely attended all day and none could have gone away without feeling profited and blessed. B.

### West District.

Chicopee, Central Church. — Five new members were received, Jan. 3. A course of lectures is to be given in the church by the pastor, Rev. E. B. Babes, the subjects being: "Palestine," "Persons, Places and Things in America," and "The Soul as Architect and Sculptor."

Chicopee Falls. — Meetings have been conducted for three weeks by the pastor, Rev. W. C. Townsend, as a result of which 20 persons were received on probation Jan. 3, 10 were baptized, and 15 were received by letter. The

meetings were resumed Jan. 3 for another three weeks.

Easthampton. — The pastor, Rev. F. H. Ellis, assisted by several brethren, has been holding special services. About thirty have been at the altar for prayer, some of them heads of families. Many of the Sunday-school have been converted. At the Christmas celebration the pastor received several presents, notably a fine cathedral clock surmounted by a beautiful figure of horse and rider.

Colrain. — The Week of Prayer and the week following are being observed with special services afternoon and evening. The pastor, Rev. W. H. Prescott, is assisted by Miss H. A. Downe, an evangelist and missionary from New York city.

Holyoke Highlands. — This charge is enjoying a fair degree of prosperity. The congregations are good. Within two months ten have presented church letters. On two Sundays in December the Sunday-school reached the highest attendance in its history. The W. F. M. Society has collected more money than ever before. Since Conference the Ladies' Aid Society has had the church painted, has paid for it, and closed the year with over \$12 in its treasury. The Epworth League has provided a course of lectures and entertainments. Another item of interest is the Chinese school, with 22 Chinese members. Financially the church has a struggle, and the hard times have been keenly felt. Mrs. Julia V. Whitton, one of the oldest Methodists in this community, died Dec. 3. Rev. F. J. Hale is pastor.

East Longmeadow. — The fall and winter months have been full of promise for our church here. The Sabbath services are well sustained, and the congregations are large. All bills of the church are paid to date, with a balance in the treasury. On October 31 the Ladies' Aid Society held a fair and chicken-pie supper in the Town Hall, which netted them \$145. Seeing the great need of repairs upon the parsonage, the official board decided to expend about \$500 for that purpose; \$300 of the amount was pledged at once by the society, and the remaining \$200 was borrowed, and will be paid, it is hoped, in the near future. Some very fine gifts have been received from friends, who delight in helping along the good work of the church. The house is so nearly completed that the pastor's family are living at home once more and must enjoy the complete change made. The house has been raised to two stories, with an addition of six feet in the rear of the main building. It has been made very modern and convenient in its interior. On Dec. 8 Rev. Dr. Watkins, of Springfield, lectured upon "That Irrepressible Boy." The Sunday-school held a pleasant Christmas celebration, when all the members of the school were remembered with gifts. The Week of Prayer was observed by union meetings with the Congregational Church. Rev. E. C. Bridgman is pastor. R.

### A Cooling Drink in Fevers.

Use Horsford's Acid Phosphate.

Dr. C. H. S. Davis, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased."

### BARCAINS IN

## Cotton Underwear

We are never undersold by any house in Boston; as a rule our prices are lower than elsewhere. Here are a few samples of the special bargains to be had during our great January sale:

25c. Corset Covers	17c.
20c. Corset Covers	19c.
19c. Drawers	13c.
25c. Fruit of Loom Drawers	19c.
39c. Trimmed Drawers	25c.
75c. Trimmed Drawers	49c.
50c. Gowns	29c.
75c. Fruit of the Loom Gowns	49c.
75c. F. of L. Skirts, Umbrella	
Ruffle	49c.
75c. Trimmed Skirts	49c.
\$1.25 Trimmed Skirts	79c.
\$2.00 Trimmed Skirts	\$1.39

Eiderdown Dressing-Sacques — Shell Stitch Edge and Satin Ribbon, in Red, Blue, Pink and Gray.

59c. each.

LOWEST QUOTATION EVER MADE.

## Wm. S. Butler & Co.,

90 TO 92 THE MOUNT STREET, BOSTON.



## How Rubbers Save You Money.



Only the rich can afford wet feet. They're a costly luxury. They mean doctors, medicine, nurses,—all very expensive. Rubbers are prodigious money savers,—especially

## CANDEE RUBBERS.

They're made of the best rubber, and are famous wearers—and famous lookers, too. Service and style—every Candee rubber boot and shoe has these two. The Candee Co. are the oldest rubber makers in the world.

ANY SHOE STORE.






123